San Francisco, October 18, 1900

THE PACIFIC

MOORE & TREGO
400 Edwards
paper.

Volume XLIX Number 42

EAST LOS ANGELES CONGREGATIONAL CHURCH.

Published Weekly at the Y. M. C. A. Building, San Francisco, by the Publishing Company of the Pacific

THE PACIFIC

Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

H. LE BARON SMITH

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SAN FRANCISCO LAUNDRY

Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

BLYMYER BELLS

CHURCH ~ SCHOOL ~ FIRE-ALARM

PACIFIC MERCANTILE CO. SOLE AGENTS PACIFIC COAST

308 MARKET ST. SAN FRANCISCO, CAL.

THE BOOK STORE

Of the American Tract Society has moved from the Palace Hotel Building, 637 Market street to 16 GRANT AVENUE, bet. Market and Geary Sts. Our store and methods are not strangers in San Francisco, and we are pleased to announce that at the new address we shall continue to carry the best books in nearly every department of literature. A much larger salesroom with perfect light will enable us to increase our stock and display it advantageously. We are sure that a visit to our new store will prove a pleasure, A continuance of your esteemed patronage is cordially asked.

L. H. CARY, Manager.

SCHOOLS.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.
Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President.
REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco.

Fall term opens August 8, 1900

Write for catalogue to

MRS. C. T. MILLS, President,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

IRVING INSTITUTE,

SAN FRANCISCO.

Select Boarding and Day School for Young Ladies.
Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty-one years has moved into an elegant and commodious building on the northeast corner of California and Buchanan streets It gives full seminary and college preparatory courses, language, elocution, music in all branches and art. It is accredited to the universities.
For further information address the Principal,

REV. EDWARD B. CHURCH, A. M.

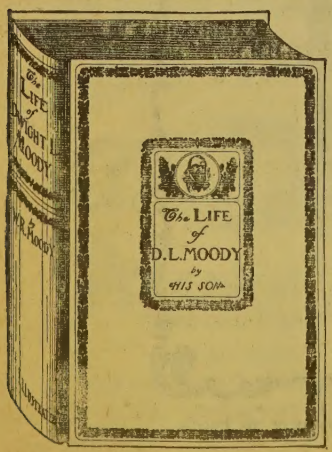
PACIFIC THEOLOGICAL SEMINARY,

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Oakland Cal.



Latest and Best SUBSCRIPTION BOOKS

For the Holiday Season.

$500 to $1,000 can be easily earned between now and the Holidays. One agent earned **$147** during half the dull month of August.

Send at once for new illustrated Fall Circular. Handsome outfits free to responsible and energetic agents.

R. R. PATTERSON,

Publisher and Publishers' Agent

429-437 MONTGOMERY ST.

San Francisco, Cal.

FRED WILSON,

MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, October 18, 1900

A Pacific Coast Congregational Consciousness.

Attendance on the part of the present writer at the annual meetings of the Associations of Washington, Oregon, Central and Northern California, and Southern California, has not been without suggestive experiences. We are convinced by some of the disclosures of the last four weeks that there is beginning to be a Pacific Coast Congregational consciousness which, if wisely nurtured, will develop so as to be of value to all our churches. That consciousness seems to have become manifest at the time of the Pacific Coast Congress. Doubtless it existed previously in a limited way, but so limited was it that it was scarcely recognizable in the effects which such a consciousness may be expected to produce among us. But that Congress bound us more closely together. It was there seen that in a peculiar manner the Congregational interests of these three Pacific states are one; that the interests of the Northern part of the coast cannot be the best subserved without an eye to the interests of the Southern, and *vice versa*. It was also evident as never before that Congregationalism could not on these shores move forward to meet and discharge the obligations resting upon us unless there were a unity in spirit and effort.

While this consciousness is everywhere more manifest than it was before the Congress it is evident that it has not yet gained much growth. But the outlook is encouraging. The probabilities are, that lodged here and there in a few choice souls, it will spread and after a while leaven largely the whole church body.

Congregationalism in Central and Northern California needs Congregationalism in Southern California; and Congregationalism in California needs Congregationalism in Oregon and Washington and *vice versa*. Blot out the Congregationalism of one section of the country and you weaken greatly that of the other section. Weaken it in one section and you weaken it in the other.

But everywhere along the coast we meet those who seem yet quite unaware that there is any Congregationalism outside their own neighborhood demanding their attention and support. The affairs of the local church absorb them; when they have done what seems their duty toward it they think that all duty has been discharged. Some give nothing to the great missionary enterprises; and some who do give do it so minutely that their gifts bunched together make no appreciable lessening of the needs of these causes.

Among the important interests neglected is The Pacific. No well-informed Congregationalist will venture to dispute the statement that it is indispensable to our church life. And yet there are thousands of our people who scarcely ever see a copy of it. Said a person thus derelict lately, "But our little home church needs so much from me." "Very true, madam," was the reply, "but what would your little church amount to Congregationally or in any way for the advancement of the Kingdom, if it were not surrounded and buttressed by other churches?"

Said a pastor when spoken to recently concerning so many of his people manifesting no interest in the things so essential in our church life, "But my people have come in largely from other denominations." "Very true, and that releases them from obligations elsewhere and places upon them obligations here."

"But," says another pastor, "my people are largely from the East and their hearts are largely with Eastern interests and it is difficult to turn them to things on the coast."

Quite true, but why are they here? Does not the enjoyment of life on these shores impose obligations as to the interests and institu-

tions necessary here? If we fail as Christian people to do our duty here, fail to build up those influences which shall be for truth and righteousness, it will be to our shame and regret hereafter.

Early in this century there were Eastern people who thought that this Pacific coast region would always be a great burden and bother to us as a nation if it should come under our control. They thought it far better that it should slide into the Pacific ocean than that it should be annexed to our Eastern domain. But the sentiment has undergone a wonderful transformation. Now the Pacific coast is regarded as the future front door of the continent, and eyes and hearts turn toward it longingly. People are anxious to come here, and they do come in considerable number.

If they come as Congregationalists or become such after their arrival there rests upon them the obligation to support every interest founded here in the wisdom of our Congregational fathers and maintained now in the united wisdom of our Congregational leaders. To pursue any other course will be to weaken Congregational influence, and will hand down to our children churches incapable of doing their part in the work of God's expanding Kingdom.

If a Christian's life is to count for good anywhere it must be through the channels of influence in his own denomination. And if the life of the Congregational Christian on the Pacific coast is to count for the best it must be in and through Pacific coast Congregationalism. Thus shall we reach out and have part in God's world-wide work.

The story of the besieged foreigners in Peking has been told twice in Association meetings in California, first by Dr. A. P. Peck at Cloverdale; second by the Rev. Henry Kingman at Los Angeles. Our readers have it this week from the pen of Dr. Peck. The statement by United States Minister Conger should have wide circulation. Much credit is due the missionaries, and the world should know it. The marked providences in the preservation of our people in Peking should not be without good result in Christian hearts and lives.

General Association of Southern California.

FOURTEENTH ANNUAL SESSION.

It was a delightful meeting from beginning to end—one of much inspiration and spiritual uplift. A half-hour's prayer service, led by the Rev. Dana W. Bartlett of the Bethlehem church, Los Angeles, preceded the words of welcome by Rev. C. P. Dorland, pastor of the church entertaining the Association. Mr. Dorland said: "It seems superfluous for me to say you are welcome. Our invitation to you to come was most cordial and we have loked forward with pleasant anticipations to this day. And now we want to show that you are welcome, rather than talk about it. We as a church expect to be blessed by your presence, sharing in the inspiration which will lead to the advancement of the Kingdom."

In the response to the welcome, by Rev. W. A. Lamb, it was said: "We come with one thought and hope, that we may be spiritualized and leave a spiritual blessing behind us when we depart. I was never connected with an Association having more of the spirit of devotion. May God answer the many prayers offered for the Association, and enriching ourselves may all Southern California be enriched."

The Association being then called to order by Rev. J. T. Ford, officers were elected as follows: Moderator, Rev. I. N. Rowell of Los Angeles; Assistant Moderator, Rev. F. S. Forbes of Santa Barbara; Scribe, Rev. S. G. Emerson of Pasadena; Assistant, Rev. C. W. Williams of Avalon. Nominating Committee, Rev. Messrs. Lamb, Field and Tade; Business, Rev. Messrs. Edwards, Abbott and Bartlett; Resolutions, Rev. Messrs Maile, Ford and Williams. Rev. H. H. Wikoff of San Francisco, being called to lead in prayer, voiced the thanks of the Association for God's goodness during the year, and asked for sensitiveness to the influence of the Spirit so that, sitting at the feet of the Master, all might go forth to work for him more faithfully.

Reporting concerning the Pacific Coast Congress the Rev. Dr. S. A. Norton of San Diego said that there were so many excellent features of it that it was difficult to decide what to give and what to omit. He spoke of it as a splendid and representative gathering. He was impressed with the quality of the men in attendance. The positions were said to be in line with the best thought of the age. It was evident that there was no "Sleepy Hollow" anywhere among us. It was worth the cost of the Congress to come to the Pacific Coast Congregational consciousness which was there developed. It was said concerning The Pacific that it was "a great factor in the success of the Congress, as it was in every Congregational interest on the coast."

The Rev. Dr. W. F. Day being detained

from the meeting Mrs. Day acted as substitute in reporting the Ecumenical Conference. Never before, said Mrs. Day, were we so near what we shall experience when we meet around the throne in heaven. All were there with one thought and purpose—the redemption of the world for Christ. It was evident that the Ecumenical Conference had made a profound impression upon this consecrated Christian worker, and she succeeded in conveying to the Association considerable of the inspiration of that memorable meeting.

In reporting on the life and work of the churhces for the year the Rev. George Robertson of Mentone said that no pen could tabulate the work. There are works written in the Lamb's Book of Life, unknown elsewhere. He expressed the belief that the Christian church was about to move rapidly forward, for more than ever before it is evident that the world's only hope is in Christ. In fifty churches in the Association, reporting the accessions during the year, were four hundred by letter, two hundred and twenty on confession and forty unclassified. Ninety per cent of the churches spoke of the Sunday-school and the Christian Endeavor as the chief means leading persons to Christ. Decision Day and catechetical classes had been found useful. Personal work was emphasized. Revival efforts had been put forth by only a few. It was found that evangelistic preaching still holds among the Southern California churches the chief place in the evening service. In general there was a live missionary spirit, though a few reported almost none. Not one church reported falling seriously behind financially.

The annual sermon was given on Tuesday evening by Dr. Warren F. Day of Los Angeles on the text, "I understand more than the ancients." We ought to understand more than the ancients, said the speaker. Always there should be progress, and now the hour is alert with the spirit of outgoing and outgrowing. Today there unlimited sources of knowledge at our command. Constantly old things are passing away and everything is haled and challenged to show its credentials. All change, however, is not advancement. There are those who in the name of progress are smiting progress to the heart. But changes there must be. There is no progress without them. Truth, it should be remembered, never changes, but its garments may. The advancement of which we should boast is that which places man above the beast and God above all. Profound problems face us. We are not living in a playhouse or a play world. Great questions demand great convictions and action. We are not through with woe, nor with sorrow, nor with wrestling. Sin is not outgrown, but it is today one of the great facts overshadowing us. Thank God, however, John iii: 16 has not been revoked, and the "Come unto Me" has not been suspended.

Wednesday morning Mrs. J. H. Williams of Redlands reported concerning the work of the Woman's Board of Missions for the Pacific and Miss Denton of Japan told of the good work being done in and for the kingdom of the Master in Japan. "You may sing the doxology every time you think of Japan," said Miss Denton.

Rev. E. E. P. Abbott of Chula Vista, reporting for the Committee on Education, noted the many changes along educational lines during recent years, and asked, "How can we as churches keep in line with these advancements" As to California he said: "Within a few years the universities have made rapid strides, and with their great wealth and growing prestige, and ambitious plans for the future, they are certainly abiding institutions which it does not become us to antagonize. Let us not join in the cry that the universities are Godless. But there is danger that with all this wealth of science that is now brought to the young mind there may be a lack of correlation of divine truth. Certainly the emphasis is not placed where our fathers placed it." Referring to the Pacific Coast Congress and what was said there on educational matters, Mr. Abbott stated that he was much drawn to President Wheeler of Berkeley, "especially when, as the climax of his splendid address, he insisted that a primary qualification of the efficient teacher must be the religious element." A higher ethical standard was noted among the university teachers than is found often among their critics.

The thought accordingly was that we should be loyal to our Christian colleges, seeking to appropriate and assimilate what is best and most practical elsewhere. "Adolescence is the church's opportunity. The period of passive impressions is very important, and the years of imitation must be wisely guided."

The Rev. D. W. Bartlett, speaking of Pomona College, stated that he found there a very promising lot of young people who will make an impression wherever they go. If in California, when his daughters were ready for college he wanted them to go to Pomona. President Ferguson brought out the fact that Pomona is the largest Christian college west of Colorado Springs. Although it had last year the largest graduating class of its history, the senior class this year numbers eight more, making twenty-five in all. The resources are about three times what they were three years ago. Nevertheless it is in need of additional help if it is to do the work opening up before it. Until the endowment shall have been con-

siderably increased it needs about $10,000 per annum.

Prof. C. S. Nash reported concerning Pacific Theological Seminary, telling of its new curriculum, stating that no scholarships are now given for attainment below seventy-five per cent.

The Rev. N. T. Edwards of Escondido read a scholarly paper on "Conditional Immortality." It was his opinion that the consideration of the question cannot be postponed or avoided. He declared the traditional interpretation of the Bible in regard to eschatology to be, in respect to this at least, untenable, and the trend was either toward a belief in conditional immortality or universalism. He found his support for a belief in it in the teachings of Christ, and much was advanced to show that immortality is set forth in the Scriptures as the heritage of the righteous. Quite a list of believers in and defenders of this theory was given—many of them prominent in the Christian world of the past and present. It was argued that in this theory we have a view of God much more efficacious in winning men than any other.

Rev. J. T. Ford and President Ferguson spoke against the theory, the former saying that it was evidently not accepted by the Association.

The Rev. Henry Kingman of Claremont told, in graphic manner, the story of the missionaries besieged in Peking, bringing out the providence of God in their preservation. The story thrilled the audience as it did when Dr. Peck told it at Cloverdale.

Rev. A. B. Case told of the interest shown among the Spanish-speaking people, and of the divine leadings manifest here and there. A contribution of $58.25 was made for the work.

The report of Rev. J. L. Maile, Superintendent of Home Missions, showed a good condition in the main among the churches. In Southern California there are forty-three home missionary churches. There are openings for others. In Kern county alone several promising fields would be occupied at once if aid could be extended. Mr. Maile dwelt upon the fact that the Congregational Home Missionary Society is soon to celebrate its diamond anniversary and suggested to the churches an increased contribution for the work, so that the seventy-fifth anniversary might be the starting-point for better things among them in the extension of the Kingdom. Toward the close of the meeting resolutions were adopted advising the presentation of home missions by the pastors for four successive Sundays.

Prof. C. S. Nash of Pacific Theological Seminary read a paper on "The Adjustment of Our Churches to New Conditions in Religious Thought." This was the paper read at Cloverdale. It was received with great favor and the hope was expressed by many that it would appear in The Pacific.

Dr. C. G. Baldwin spoke in the evening concerning "The Young People and the Church." Dr. Baldwin has spent most of his life thus far in an effort to help young people, and with much success. He doesn't take much stock in the theory of heredity; finds wondrous possibilities in our young people, and is of opinion that if people realized how their lives are influential in developing those posibilities they would live better. If church members would live so as to approve themselves in all things the ministers of God, the young people growing up in the atmosphere of such living would be continually transformed.

The evening that Dr. Baldwin spoke concerning the young people the pastor of the church had on the choir platform a fine lot of young people who are workers in his church. They made good backing for the speaker, and they are making good backing all the while for the pastor in his work.

Mrs. W. F. Day, reporting for the Woman's Home Missionary Union, urged the dissemination of more information, saying, "Information has so much to do with the developing of interest. The Spanish work, the work among the Chinese, and the educational work of Pomona College were touched upon; and then, saying, "I can't talk long and confine myself to California or the United States," Mrs. Day brought within her range the foreign work and an earnest plea was made in the interests of the world-wide work of the Kingdom.

A paper on Sabbath Observance was read by Rev. E. Cash. Mr. Cash is chairman of the Committee on Sabbath Observance, and this paper was somewhat of the nature of a report. It considered the conditions and the needs in California. The securing of a day of rest for all was advocated. To do this it is necessary to show that this is a physical necessity. To be at the beach or in the mountains, it was said, was not necessarily a sin; for the Sababth was made for man. However, the Sunday excursion should not be the means to that end. A Saturday half-holiday was urged, and the Sunday newspaper was regarded as something that could advantageously be dispensed with. The positions taken by the writer of the paper were not those of an extremist. California would be the gainer in every way by their acceptance.

Reporting concerning the Sunday-schools Rev. S. G. Emerson stated that only thirty-six of the seventy-four had responded to the questions sent out. Of the thirty-six, twelve were graded and only four held teachers' meetings.

Ten had observed Decision Day, but some did not know what Decision Day is. All had observed Children's Day, and in general there was loyalty to our own literature.

Superintendent Case of the Sunday-school and Publishing Society told of the work done during the year in the needy regions. Much had been accomplished, but need still remains. He said that there are in his territory at least an hundred school districts in which are from ten to forty children without religious teaching.

Rev. H. W. Lathe of Pasadena spoke on the topic, "Prayer as Related to Evangelical Work." He said: Prayer brings us into the evangelistic mood. What Christ wants of us is just this: to bring souls to him. Our mission is to break the bread of life to a dying people—to be channels of God's grace to men. Nothing but prayer will bring us to a sense of our own responsibilities and privileges. Prayer will bring us also to evangelistic themes. We are to tell men of God's terms of salvation, which is in and through the sacrifice of Christ. Are we preaching along these lines and are our people in sympathy with us if we do so preach? We need to get away from elaborated themes to the plain gospel. As to the prayer-meeting it was said: "We turn our prayer-meetings too much into discussions. We talk too much with one another and not enough with God."

Prayer, it was further said, gives us power. Pastors were advised to try to get their people to pray for God's blessing on the preaching of the Word. Thus would men be brought to Christ, and thus would great spiritual blessing come also upon the church itself.

The closing hour on Thursday afternoon was given to the communion. The Rev. Dr. Davies of San Bernardino preached a sermon on the sixth chapter of John, dwelling especially upon the words, "Eat my flesh and drink my blood." In this Christ said: "Absorb my character; be inspired by my spirit." When we are communing with God it was shown that we are in communication with him. And in this way the golden fruit of the heavenly country is received into our hearts.

NOTES.

An effort will be made to raise $6,000 for home missions this year.

The Committee of Arrangements will decide on the place for the meeting next year.

The last Sunday in June was designated as a day for sermons on "Sababth Observance."

Revs. L. H. Frary and J. H. Williams were elected delegates to the next National Council.

"We shall cut the arm of power if we neglect our home missionary work."—Dr. S. A. Norton.

The most distant church represented was the one at Paso Robles—by F. W. Reid, the pastor.

Resolutions were adopted expressing confidence in the wisdom and Christian culture of the teachers in Pomona College.

The churches of Central and Northern California were asked to take contributions for the educational work in Pomona College.

"I would rather have six Christian Endeavorers who observe 'The Quiet Hour' than sixty-six who do not observe it."—Rev. C. Williams of Avalon.

Revs. J. T. Ford, F. W. Reid and George Willett were named as fraternal delegates to the General Association of Central and Northern California.

"It is not always the book that is most orthodox that helps me most. It is the book that starts me to thinking."—Rev. E. E. P. Abbott of Chula Vista.

The Rev. Henry Kingman, pastor at Claremont, was named as preacher for next year, and Rev. S. G. Emerson, pastor of the Lake Avenue church of Pasadena as alternate.

The meetings were better attended than those of any other of the four Associations we have visited this year. After the first afternoon the seats were filled at every session.

Prof. Nash presented the greetings of the Northern Association, told all that he could tell in five minutes about the meeting at Cloverdale, and then referred them to The Pacific as the only medium of the needed and desired information.

The editor of The Pacific was given fifteen minutes one evening to tell the story of the paper—its usefulness, past and present, and its hopes for the future. It is evident that Southern California believes in The Pacific coast Congregational paper.

Father Bristol of Ventura, now in his eighty-fifth year, was in constant attendance. Often was his voice heard in prayer and in discussion and counsel—and always wisely. May his years be many yet, and his presence always a benediction, as it was on this occasion.

Among those missed from the meeting was the Rev. Dr. Frary of Pomona, who returned that week from his visit East; also the Rev. Edward T. Goff of Riverside, who had not been home long from Chicago, where he had undergone a difficult surgical operation.

"We don't get the love of God in our hearts simply by praying that we may love him. It comes by regular processes. My brother, when you will go and do the simple, practical things in the Christian life you will have the

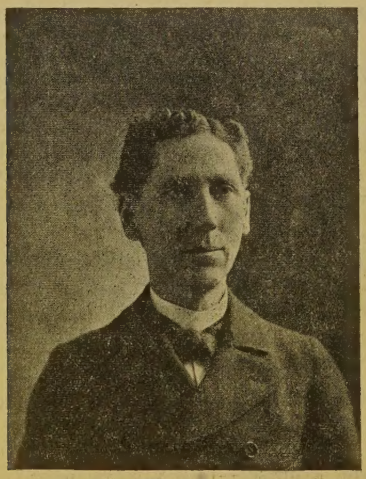
gift of the Spirit."—Rev. Geo. H. DeKay of Norwalk.

The importance of carrying, at the November election, the amendment for the exemption of church property from taxation was emphasized. A convenient circular, circulated by the Pasadena churches, having in brief the main reasons for its adoption, was distributed.

The Rev. H. H. Wikoff of the Church Building Society pictured the promising future of the Pacific coast, and showed the need of properly housed churches for the doing of the great work to be done here. Mr. Wikoff's address was a strong one for the Society and our Coast Congregationalism.

Dinner and supper were served in the church building. Pastor Dorland and the ladies of the church arranged for this service by divisions, so that none would be too greatly burdened. The handsome entertainment throughout and the harmony in all particulars along this line were due to the thought previously given it by the pastor. Good planning pays.

We give here a picture of the Rev. C. P. Dorland, the pastor of the church entertaining the Association.



Mr. Dorland entered the ministry after a successful experience of fifteen years in the legal profession in Iowa and Southern California. In this, his first pastorate, he has been eminently successful. Through his efforts and those of Mrs. Dorland, who is in very truth a helpmeet, the church has been made a prominent factor in the religious, intellectual and social life of East Los Angeles. The Wednesday Literary Club, which was first organized as a Shakespeare reading circle, and then greatly widened in its scope, has proved of much benefit. The largest Anti-Saloon League on the Pacific coast is in existence in this church. One evening during the meeting of the Association the pastor and many members of the church were in attendance at a caucus, using their votes and influence for the selection of delegates from their ward to represent them in a city convention on the side of men who were in favor of the best things possible in city government.

Los Angeles now has a Congregational church among the colored people. It was represented at the Association by the pastor, Rev. J. D. Pettigrew, who made a very favorable impression and who was everywhere cordially received. Mr. Pettigrew led the devotional services one afternoon. Our readers will hear from him and his church soon through the columns of The Pacific.

President Ferguson stated that the college chapel was taxed to the utmost at the Sunday services and that a church building was greatly needed in Claremont. The ladies of the church have earned and have deposited in a bank $25 as a nucleus for a building fund. If Southern California owned the Rev. E. S. Williams as the Master's Kingdom in Central California owns him Claremont would have that much-needed church building before six months roll around. Witness, Mayflower church and parsonage at Pacific Grove. Hundreds of hearts and contributions center there.

Mrs. D. Z. Sheffield left on Wednesday of this week to join her husband, Dr. Sheffield, president of our North China College. It may be in Shanghai for the winter, or in Peking.

Mr. C. P. Jones of Honolulu, who was elected a corporate member last year, took on with him to the annual meeting of the American Board in St. Louis, and presented to the Board, a check of $9,000—the gifts of individuals in the Islands. He also pledged an additional $3,000 in behalf of the friends of the Board there. This exceeds by over $1,400 the amount contributed to the Board last year from the entire state of California.

Our brethren in Hawaii are disappointed in that the Rev. Dr. Gordon, who was recently appointed by the American Board to work among the Japanese in Hawaii, finds it necessary on account of his health to remain in the colder climate of Japan. It is stated that Miss Eliza Talcott may accordingly be induced to postpone her return to Japan for a while and continue for a time in the work which she conducted during the absence in this country of Rev. and Mrs. O. H. Gulick.

The Story of the Besieged in Peking.

Editor The Pacific: As a great wave from the depths of the ocean rolling landward, feeling the resistance of the immovable land long before the shore rises secure and beyond its power, first ripples into foam at its crest, and then becomes a breaker, spending its strength in impotent assault of tumultuous, disorganized water on the shifting yet unyielding sand, so we may consider the late siege and relief of Peking as the breaking of the great wave of anti-foreign feeling that has swept in destructive violence over the surface of the population of North China.

The figure is pertinent in many ways, but without attempting to follow it fantastically we will note for the readers of The Pacific a few of the salient points in regard to that most interesting and important episode.

In the month of May, 1900, delegates from all the seven stations of the North China Mission of the A. B. C. F. M., located at Kalgan, on the north, where the Great Wall marks the line between Chinese Mongolia and China proper, Paotingfu, the capital of Chihli, the Northern province, Peking, the imperial capital, Tientsin, the sea port of all this northern region, Pang Chuang, one hundred and eighty miles south and Lin Ching, fifty miles further south, met according to their usual custom with the members of the station of Tung-Chou, twelve miles east of Peking, in an annual mission meeting to review the work of the year past and to plan for the future.

They came up from their homes with the knowledge that in all those distant places there were ominous signs of trouble, especially from the province of Shantung, where our two most southern stations were situated.

For two years the Roman Catholics had been suffering persecutions as the result of long standing animosities. The representatives of this faith have been cordially detested for many years—we might almost say centuries—by the Chinese people, particularly the official class. There seems to be hardly any other sentiment held so much in common by the people of the north and the south as this. There are good reasons for it, but without going into them, as they hardly come within the scene of the present narrative, we may note that our missionaries began to find that outbreaks against the Roman Catholics, not having met with the measures of repression which they should, from the government, a general anti-foreign movement began to be threatened, and Protestant native Christians were threatened and even attacked, as they were the ones who had been most identified with foreigners.

The causes of the anti-foreign feeling are doubtless a mystery to people in this country, and they are somewhat to those of us who have lived among the Chinese. It seems to me more an instinct than anything else; racial antipathies can hardly be reasoned about—they exist, that is about all we can say. Yet in this case they were fomented among an ignorant people, by vile slanders circulated everywhere against the "foreign devils," and which, though absurd, were believed by those who knew no better.

There is enough cause for reflection in the manifestations of it in our own more enlightened land, against the yellow and red and black races, to make us charitable in our judgment of the Chinese.

The members of the mission who were left in these isolated stations soon found that they were involved in peril and difficulty, as well as those nearer the point of the larger outbreak. Those who were left at Pang Chuang and Lin Ching, in Shantung, received warning from the United States consul and made their escape to the port of Chefoo at the eastern end of the province, for the foreign settlement of Tientsin was besieged and escape that way was impossible. For this reason the three members of our mission who were left at Paotingfu, as well as other missionaries who were there, remained under the nominal protection of the governor, who allowed them all, as we now fear, to be massacred by the Boxers.

The Kalgan missionaries who were at the Tung-Chou meeting escaped there directly from Tung-Chou, but were obliged to flee and made their way to the north across Siberia, and are reaching this country by way of Russia. To the large number of our circle assembled at Tung-Chou there soon came warnings of imminent danger. The populace became more distinctly hostile, and one day a native helper came in from the country in a pitiable state. He had been attacked in the village where he lived by a band of Boxers who sought his life. His wife threw herself in front to protect him, and was herself stricken down. His landlord, a Christian, interposed in his behalf and was also felled to the ground. Then the bloodthirsty bandits drove a rude spear, such as they make themselves, through the three bodies, lying as they were superimposed, the landlord first, then the wife, underneath the husband, and drove it deep into the ground. After this they piled over the bodies the little store of fuel stalks in the yard, and setting fire to them left the place. The heat aroused the Christian helper to consciousness, as he had been only stunned, and the spear had not been driven through any vital part, and he managed to extricate himself. With an anxious heart he made his way to Tung-Chou to warn the friends who had taught him the religion for which he had suffered. Severely burned as he was about the

head and hands, he hastened on, fearing that he might be too late. Because of this and other warnings, the entire company of our missionaries assembled at Tung-Chou found it necessary to make a midnight flitting twelve miles to Peking. There were twenty-five all told, including children. They were received without a casuality in the compound of the American Methodist Mission, and the next day the homes they had left, together with the fine college buildings, were looted and burned, many of the native Christians at the same time being killed.

Our friends supposed that they could easily go by rail from Peking to the sea port, but the course of events was so rapid that the tracks were torn up and escape that way became impossible. A few of the Methodist missionaries had gotten away on the last train that went through. Of course, it was not known at the time that it would be the last train. Those whose homes were not in Peking expected certainly to be able to get away. The world knows how the spirit of riotous passion in the bands of Boxers led them to murder, arson, robbery, and numberless and nameless crimes. The countryside was filled with bands of these wretches, deluded by their leaders into the belief that their magic rites had made them invulnerable.

The reactionary party in the palace, besotted in their own ignorance of the outside world, was also deluded into thinking that this undisciplined rabble was a force upon which they could depend in standing off the civilized world.

Within the walls the same commune of rapine and bloodshed terrorized the peaceful and orderly elements of the populace, and it was soon seen that the scattered compounds in which the foreigners lived isolated from each other were in danger of overwhelming attack, so they began to draw together for mutual protection.

The Europeans and Americans living in Peking fall mainly into four groups, namely, the diplomatic circles, including the ambassadors and ministers of the Powers, and their legation attaches; the headquarters' staff of the imperial maratime customs—this great institution collects all the import and export duties at the open ports; the educational department, comprising the professors and teachers in the two universities established by the Chinese government; and finally, the missionaries.

At first all the Protestant missionaries were sheltered in the large compound of the American Methodist Mission, where there was ample room for them and the native Christians whom they wished to protect. The various legations had some weeks before been supplied with armed guards of marines drawn from the warships of the Powers lying off the mouth of the Peiho. As the danger deepened it was seen to be impossible to distribute these guards so as to protect the foreigners in their residences, even with the missionaries all concentrated in one place. All were therefore required to remove to the premises occupied by the American, Russian and British legations, which were contiguous to each other and extended from a point near to the south wall of the upper city northward in the order named. This concentration was hastened by the increasingly threatening attitude of the Boxer adherents in the city, and the overwhelming suddenness with which the catastrophe came upon those who had lived longest in Peking is indicated by the fact that Sir Robert Hart, for thirty-seven years at the head of the Imperial Maratime Customs, escaped with only his diary, which he took in his hand. All of his staff went with him, and shortly afterward their premises were looted and burned.

The foreigners thus collected together in the legations were found to number eight hundred men, women and children. The question at once arose with regard to the native Christians, who were as much in danger as the foreigners. It was bravely decided to protect and care for them to the last extremity, though their numbers far exceeded those of their protectors, there being 2,200 of them. To guard all this company and repel the attacks of tens of thousands of the enemy there were four hundred marines of the different nationalities. But the story will soon show that these helpless non-combatants, both white and yellow, who were thus chivalrously taken in to be protected, instead of being a source of weakness, were a support without which the fate of the legations and the foreign ministers would in all human probability have been very different.

The housing of so many Chinese was an embarrassment at first; there was not really room for them in the legation premises, but through these Christians it was soon made known that there were extensive grounds adjacent on the east, separated by a street and water-course, which belonged to one of the princes of the Imperial Clan. These were found to be deserted and were taken possession of. Buildings amply sufficient for the Chinese were there, and what was more important it was found that a part of the premises were pleasure grounds in which were large artificial mounds. Surrounded by high walls, the existence of these was not suspected, but had they remained in the possession of the Chinese enemy they might have planted cannon upon them, and this masked battery could have swept the British legation grounds at short range. This was one of the many indications of an overruling Providence which seemed to supplement

the efforts of those who, in the discharge of the new duties and meeting unexpected emergencies, did what they thought to be right as far as they were able.

While speaking of these premises in which the Christian Chinese were sheltered, we may remark that the guarding of them, separated as they were from the legation grounds, was an important and difficult matter, and this post of danger was given to the Japanese. There were but few of them, for when the question of foreign guards for the legations was introduced the Chinese government objected to any at all, saying they were able and willing to protect them, and when they were insisted upon, stipulated that they should be as small as possible. The number which each legation should have was settled by a mutual consultation. In this the Russians, who are very jealous of the Japanese, would only agree to allow them twenty-nine men. But this small guard held this exposed position against persistent attacks, although when the relief came there were but four of the heroic little band that were not either killed or wounded.

Although there had been no declaration of war, and the Chinese government pretended a friendly attitude, the situation in Peking soon became a state of siege.

The sudden concentration of so many people under such untoward circumstances brought grave problems indeed. There had been no system of defence works established when our missionaries went into the legations, and the increasing attacks left the defenders little time to attend to it, and it would have been impossible for them to do the work required.

An American missionary was made chairman of the defence committee. Although not educated in the art of war, he seemed to develop a strategic sense, and he wisely planned just such defences as were afterward proved to be most suitable in character and position. The willing workers to perform the great labor involved were found in the hundreds of Chinese. The streets leading to the legations were barricaded. Breastworks were erected in exposed places and the brave armed defenders were left free to repel the constant attacks without any other care. Various forms of danger threatened this little band of Christians in the midst of the heathen hordes. We will consider some of the most obvious: First, danger from starvation; second, from the bombardment; third, from assaults upon the barricades; fourth, from fire; fifth, from illness, which might be caused by improper food, unsanitary conditions, or the severe nervous strain.

A brief epitome of some of the main facts and incidents of the siege which would come under the above headings will give at least some understanding of what the experience was.

First. The commissary department for the provisioning of 3,000 people under such circumstances, had no light task. The missionaries who sought refuge in the legations were able to bring but little more than they could carry in their hands. They did succeed, before the Methodist mission premises were destroyed, in getting from there a small part of the bedding and food stores abandoned there, but from all known sources the supply would have been far too small. Through the native Christians, however, a store of grain was discovered, belonging to the Chinese government, and very near to the legations. Here eighty tons of wheat were found which had come in from the province of Ho-Nan only a few days before the siege began. There were eleven mills for grinding it into flour and fifteen mules educated in the art of turning the mills. This latter may not seem an important point, but it has more practical bearings than are easily appreciated by those who know only of the production of flour in great steam mills. A small amount of rice was also found, but it was mostly old and moldy. The Chinese are more accustomed to being vegetarians than we are, and these stores of grains served them very well. Occidentals, as a rule, need some meat in their diet, but under those circumstances beef and mutton are not to be expected. The only available substitute was the equines, and of these they made way with eighty-five ponies and mules.

The facilities for cooking had largely to be extemporized, and the coal for fuel to be commandeered from accessible native supplies; but the missionary learns to be a resourceful person and the whole business of providing, preparing and conserving the food supply was under a missionary committee, who used the greatest economy and ingenuity in saving and making it palatable. The latter, it may be imagined, was not an easy task. Most who travel in Eastern lands learn to relish curries, and this condiment proved to be a valuable adjuvant to this siege diet. It also gave the inveterate punster an opportunity to remark when a slight delay occurred one day in the serving of a meal, "I suppose they are waiting for the horse to be curried." Cheerfulness, courage and efficiency are conceded to have been prominent characteristics of our friends, who made the most and the best of their hard conditions.

Second. The bombardment was almost constant for the two months of the siege. The great number of the enemy, who were well supplied with arms and ammunition, made the number of shells and bullets fired into the

legation grounds something prodigious. It is said that four hundred shells burst in and over the British legation in one day, and bullets fell like raindrops. Granting that the Chinese are poor marksmen, it seems very remarkable that with all these chances for being hit only two of these non-combatants were struck, and neither seriously.

Third. There was certainly great danger that these premises would be carried by overwhelming asault. The enemy was legion and not only the undisciplined Boxer, but the imperial troops were actively employed in the siege. A large part of the fighting was by them. But they have not that personal bravery and discipline possessed in so large measure by the Anglo-Saxon and which enables him to go coolly and collectedly into dangerous and exposed positions. Had the contrary been the case, they could undoubtedly have carried the defenses by simultaneous attacks at different points. But the Power that overruled did not permit; and although sixty of the brave guards were wounded or killed on the defence line, they succeeded in repelling all attacks.

Fourth. The danger from fire was anticipated early, and a fire brigade was formed and well drilled to use the small means at their command. The hostile Chinese were fully alive to the possibilities and made many attempts to burn the legation buildings. They shot a great many fire arrows into the wooden eaves of the houses. These darts carried a large amount of highly combustible material, and required constant vigilance. The enemy burned great numbers of their own buildings in the effort to burn out the foreigners. The great examination halls, the cap sheaf of the old educational system, lay just to the north. There, too, was the greatest Chinese library, much of it in manuscript which can never be duplicated. One day when a fierce north wind was blowing tnis was set on fire, with the hope that the flames would irresistibly sweep through the legation buildings, and it nearly succeeded. The fire brigade did their best suceceded. The fire brigade did their best with the one little hand-pump and passing buckets of water, and just at the point when it seemed as if the buildings must go, and human help could not save them, the wind changed and the smoke and flames were driven away. The same thing was gone through with in a great mass of buildings which lay to the west. They were fired when a west wind was blowing, but it changed again just in time to save the Christians.

These fires were set early in the siege, and they were of the greatest use to the imprisoned foreigners in clearing the ground about the legations, thus preventing their enemies from finding shelter so near them. An incidental help was also rendered by the fire on the west, in that after it, when the Chinese themselves were all driven away by the fire, a row of buildings was found unconsumed in which was a great store of cloths and tools, all of which was greatly needed. The cloth, which was largely rolls of silk, was required, not for clothing, though the imprisoned foreigners wore to shreds the little clothing they were able to take with them; the need was for material to make sand bags for the defenses. All the avilable stuff had been used up. The legation table linen, even the costly damask curtain hangings. There was no other way to make the barricades and breastworks which were needed than with bags filled with sand, and before the siege was through more than 50,000 of these had been made, filled and placed in position. The great labor involved in this, as well as much other work made necessary by the sudden crowding of such numbers of people under such circumstances, could not have been done without the willing and loyal assistance of the native Christians. Brave and true, they won the respect of many who had never before been brought into close touch with them, and the hearts of the missionaries were cheered by this unflinching devotion in an extremity that had never been dreamed of. One gentleman, who was directing a company of them in erecting a barricade, says that he had six of them shot down in as many minutes, but not one of them ran away.

The fifth consideration, of the unhealthfulness in many ways of their environment, can be but hastily touched upon. Providentially, there were eight wells of water in the British legation grounds, several of which yielded sweet water. In no other compound in Peking owned by foreigners would this have been the case, and this was of inestimable value. Indeed, there are so many elements in this complex problem of which we may say, without them all would have been lost, that we can only say that there were many places in this wonderful deliverance, where Divine wisdom and power, supplemented what human effort could not accomplish.

Peking at its best is a place of villainous sanitation, and especially dangerous in the summer time. During these long, hot summer days there were many carcasses of men and animals decaying and uncovered just outside the beleaguered grounds, and the noisome effluvia, and the swarms of flies, may be better imagined than described. The mules and horses for food had to be killed inside the compound. The enemy would doubtless have done this for them with pleasure, if they had taken them outside; but there seemed to be objections counterbalancing the advantages. These operations, with the necessary cooking, drew in swarms of flies which were not only

annoying but, as we know them to be, active disseminators of contagion, carrying bacteria upon their bodies and distributing them impartially. The exposure to disease from this and many other sources must have been constant. Mosquitos were plenty at night and nets were few, and we now know that malarial fever is largely spread by these hypodermic injections administered by these uninvited operators.

There were several cases of illness of various kinds, but none fatal except in the cases of some of the dear children.

The nervous strain must have been very great, owing to the constant anxiety, the noise of screaming shells and whistling bullets. Added to this was the noise of countless firecrackers, which have never before, perhaps, been used to this extent in warfare, and its effect cannot be weighed in the light of its absurdity alone, for a string of firecrackers makes a noise very much like an automatic gun, and this constant racket night and day, with the added element of uncertainty, was certainly trying.

There was the long absence of news from the outside world, and the impossibility of getting their own messages through the enveloping masses of their foes. Many and many a native Christian who volunteered for the dangerous task was lowered over the wall in the darkness with a message concealed in his shoe sole, or the hem of his garment, and disappeared into that vortex of hate and hellish malignity, never to be seen again.

Tried as by fire has been the little band of native Christians in North China. We may never know how many of them have given up their lives for their faith. It is quite certain that almost all of them have been reduced to poverty, for plunder has been one of the largest elements in the Boxer movement.

I will take the space for one touching little story of the many. A highly educated Chinese gentleman, who had for over twenty years been a teacher employed by our missionaries, had never openly become a Christian, saying that his old mother would be too much grieved if she should think that he would not worship her tablet when she was dead. He was captured by the Boxers, who accused him of having been contaminated by the foreign doctrines. He could of course say that he was not a church member, but they took him before a Boxer altar, and demanded that he worship there as a proof that he was not a Christian. Those enemies of missions who assert that missionaries force their religion upon the Chinese might be puzzled to say where the compulsion came in in this case, but the sad and yet glorious fact is that he could not bring himself to do this idolatrous worship, and there he died, a martyr to the faith he had not professed.

Within the walls of Peking, this close association of the various classes of Europeans we have spoken of together, in this unexampled way, has done away with many misconceptions and revealed qualities of mind and heart and character never before so well understood.

This was gracefully and heartily expressed in a note from Sir Claud McDonald, the British Ambassador to China, to his fellow-countrymen there; and the following letter, written by Major Conger, our honored representative there, will hereafter remain a precious tribute to the character of those who represented the distinctively Christian elements in the remarkable experience of the siege of Peking:

"Legation of U. S. A., Peking, China.
"August 18, 1900.

"*The Besieged American Missionaries:* To one and all of you so providentially saved from threatened massacre, I beg in this hour of our deliverance to express to you what I know to be the universal sentiment of the Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under your charge have rendered toward our preservation.

"Without your intelligent and successful planning, and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me, and your continued patience under the most trying occasions, I have been deeply touched, and for it all I thank you most heartily.

"I hope and believe that somehow, in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work.

"Believe me, very sincerely yours,
"(Signed) *E. H. Conger.*"

There may be slight inaccuracies in some of the foregoing, collected as it was from the statements of the first refugees from the siege to reach our country. But the outline sketch will, I am sure, only increase our interest in the finished picture to be given when the full story is published. *A. P. Peck, M.D.*

Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

The Summer School at Imabari.

BY REV. SIDNEY L. GULICK.

The pastor at Imabari church, Rev. B. Tsuyumu, is nothing if not enterprising. He is always at work himself and he usually succeeds in setting others to work also.

Imabari is so small a town it would hardly seem necessary or even possible for it to have a summer school all by itself, yet such is the nature of the church, the pastor and the town, that the improbable has been realized. The school began on the 10th of August and closed on the 17th, having had four full sessions each day; the two morning lectures (8-10 a. m.) secured from forty to sixty listeners, while the evening lectures (8:30-10:30 p, m.) secured from one to two hundred hearers. The morning exercises were strictly lectures, of a scholarly nature. The evening addresses were more distinctly religious—even sermons. The subjects treated were as follows:

In the morning: "The Expansion of England," by Mr. Date (two hours); "A General View of Psychology," by Mr. K. Sakata (two hours); "An Introduction to Social Science," by Mr. S. L. Gulick (three hours); "An Inductive Study of Jesus' Teaching in Regard to the Kingdom of Heaven," by Mr. Gulick (two hours); "The Sociological Significance of Christians' Fundamental Conceptions," by Mr. Gulick (two hours).

In the evenings: "An Introduction to the Book of Proverbs" (one hour), followed by an exposition of selected passages by Dr. Yuwasa (three hours); "The Relation of Christ's Doctrine of the Kingdom to the State," by Mr. Sugita (two hours); "The Life of Faith," by Mr. Tomita (two hours); "A Criticism of Certain Defects in Our Kumiai Churches," by Mr. Takahashi (one hour); A Translation of the first three chapters of "In His Steps" (two hours) by Dr. Yuwasa.

The Sabbath was of course filled with appropriate sermons and exercises.

The interest in this varied course of lectures was well maintained from beginning to end. In addition to the regular exercises, which were held in the church, a sunrise prayer-meeting was held at 5:30 on the beach, which was attended by from ten to twelve persons each morning. A Bible class for the study of Colossians was held in the hotel, in Mr. Gulick's room, and a class for English conversation was held on the beach each afternoon.

These two latter classes suffered some interruptions. One day came the inevitable Shimbokkwai (sociable picnic), which lasted from ten a. m. to six p. m., consisting of a hot and slow boat ride to a lovely spot, a swim of two hours or more, a long wait for dinner, which was finally ready at four p. m., and a walk home.

One day Dr. Yuwasa was invited by the public school teachers of the city to give an address on "The Problem of Reforming the Japanese Writing Language," i. e., the use or disuse of Chinese hieroglyphic characters. It proved to be an interesting and able lecture.

It goes without saying tht a summer school in a town having a beautiful beach and without bathing would be an impossibility. Bathing twice a day formed part of the regular exercises.

Although the weather was very warm, the temperature ranging from 82 to 95 degrees and averaging perhaps 88 or 89 degrees for the entire time, our frequent resort to Mother Ocean and the rarely failing breeze prevented us from completely melting away into our elemental constituents.

If it be asked what special reasons there was for this summer school, the reply is that although the town is so small, a large group of her young men go to the cities of the Empire for their higher education and return to their homes for their vacation. While in the government schools the young men are quite beyond the range of religious influences. The pastor of the church in Imabari, supported by the deacons of his church, who are capable, clear-headed, business men, conceived the plan of opening a summer school, which would attract and influence these young men. Their plans worked out, with the results given above.

One feature will strike the American as peculiarly impractical, namely the business management. The committee was wholly at a loss as to the amount of money needful to make the school a success. They accordingly decided to raise no money for it, until the school was over and the sum expended known. As a matter of fact they have used about twenty yen which they are now collecting. During the sessions of the school no one was approached for aid.

At the close of the summer school a gift was presented to each of the speakers accompanied by a poem, both illustrating a feature of Japanese civilization, which one unacquainted with the language of the land, cannot easily appreciate. The gift consisted of a neat lunch box containing three pieces of "cake" perfectly imitating in shape and color a mushroom, a sprout of ginger and a persimmon. As these "cakes" figure in the poem, I must give the Japanese names. The are "Take," "Myoga," and "Kaki." The two latter words, if written with different Chinese characters having the same pronunciation, mean "divine favor" and "summer season." The flavor of the poem is due to the use of both these words

with both meanings at the same time.

The Japanese poem is as follows—

"Take ni Nita
Mimi ni totoki
Kami no koye
Kikuh zo Myoga no
Kaki no Gakko."

This is of course untranslatable with its play upon words. The general sense may, however, be rendered thus—

"Oh, the divine favor resting upon
The Summer School
Where with ears resembling mushrooms
One may hear the holy voice of God"

The final word of the poem, Gakko, is also the subject of a play upon words. By a slight change in writing it becomes "Kakko," meaning "appearance" or "form"; and this indeed is the word one would naturally expect after the word "Kaki," meaning persimmon. With this change, the final line has the alternative sense of "The Summer School," which accords with the sense of the whole poem, or "The form of the persimmon," which accords with the box of cakes, both renderings being equally forced on the mind of the reader by the context.

This little poem, the observant and instructed reader will note, corresponds exactly to the Japanese rules for versification, five syllables in the first line being followed by seven in the second, five in the third and seven each in the fourth and fifth. This constitutes the "most universal and characteristic of the various forms of poetry in Japan"; it is known as the "Tanka" or "short poem," and invariably consists of a single verse of thirty-one syllables, which constitutes the entire poem.

The Imabari church is prolific in "Tanka," and no occasion passes without the production of one or more of these poems into which Christian faith, hope and love are woven. The summer school was the occasion for several Christian "Tanka," but their reproduction in English is so flavorless that the above specimen must suffice.

In no way connected with the summer school, yet immediately following it, was a two nights' musical entertainment in the theatre, for the purpose of raising money for the India famine relief fund. It was engineered by the active pastor and his deacons and young men, yet was so managed as to appeal to the whole town regardless of religious differences. Tickets were sold, it was reported, to every household in town, and all the local musical talent was drawn in, giving their services free. The result was a great success, both musically and financially, in spite of rainy weather on both nights. Over two thousand five hundred persons attended, some of them never before having been inside of a theatre—for it is a fact not well known to Occidentals that the Samurai of olden time considered attendance on the theatre degrading, and consequently to be avoided on moral grounds. The gross receipts of the entertainments were one hundred and thirty yen, the amount to be given to the famine fund being somewhat over one hundred yen (or about $50 gold).

Thus do the life of the church and the energy of the pastor make themselves felt on the town as a whole.

Prophesying---A Gift of the Spirit Offered to All New Testament Christians.

BY REV. S. BRISTOL.

"And on my servants and on my hand-maidens will I pour out in these days of my spirit, and they shall prophesy!" (Acts ii: 18.) It is the belief of the writer that it was the intention of both Peter and Joel to teach, that under the Christian dispensation it would be the privilege of all Christians to receive a special endowment of power in communicating religious truth—a power additional to that naturally belonging to them; a power of the Holy Spirit, making the truths they utter and stand for soul-moving and impressive! The word "prophesy" does not always mean foretelling future events. It often means the utterance or conveyance of divine truth, with that impressiveness and force which attended the ancient prophets as they went about declaring to the people the messages of God. So Paul uses the word in I Cor. xiv: 23-25: "If therefore the whole church be come together in one place, and all prophesying, and there come in one that believeth not—or one unlearned—he is convinced of all—he is judged of all, and thus are the secrets of his heart made manifest and so, falling down on his face he will worship God, and expect that God is with you of a truth!" He also speaks in the same chapter, verse 3, of this gift of prophecy, as edifying the church as well as convicting and converting sinners: "He that prophesieth speaketh unto men to edification and exhortation and comfort." This gift of prophesy—or of uttering truth with a power and impressiveness the Holy Spirit can also give—is spoken of as of vast importance and value, and Peter speaks of it twice in his speech to the multitude on the day of Pentecost. Paul says, in I Cor. xiv: 1, "Follow after charity and desire spiritual gifts—but rather that ye may prophesy." And again in verse 39 he exhorts: "Covet to prophesy and forbid not to speak with tongues." Indeed, Paul attributed his own great success as a preacher to this special gift of prophesying given by the Spirit. "My speech and my preaching was not with persuasive words of man's wisdom, but in demonstration of the Spirit and with power."

It is generally admitted that all preachers, like Paul, should be partakers of this power. But what this paper argues and calls attention unto is, that all the Lord's children are entitled to it and can have it by proper and persistent seeking and faith. Read, dear brother and sister, the ancient prophecy as repeated by Peter in Acts ii: 17, 18: "Sons and daughters shall prophesy." "Servants and handmaidens, and they shall prophesy." And Peter says of this promise, "It is to you and your children, and to all that are afar off, even to as many as the Lord our God shall call." Brethren, I believe every Christian can have this gift of prophetic power, the power to speak and pray and otherwise convey religious thought, with an impressiveness the Holy Ghost alone can give!

Do you ask why it is not enjoyed and seen in our churches? I reply, First: There are a few examples of it seen here and there. There are persons in nearly all our churches whose prayers uplift us, and whose testimonies ever fall with great weight upon us, and for days we feel their force. There rises before the writer's mind a physician, a not very talented man, whose words and prayers were so impressive. And many a sinner under his words was led to Christ, and in that same church there was a sister of like persuasiveness and power.

Second: A reason for the rareness of this gift in our churches is that our preachers rarely preach about this gift, and the churches generally hardly know there is such an one.

Third: It is not generally sought as a special gift, earnestly, perseveringly, and in faith. It has been treated as the majority of our ministers and theological students have treated the duty of a prayerful seeking of power from above before the attempt to preach—as the apostles did. O, for a general seeking in our churches of this power of prophecy—this "gift of utterance," as Paul calls it, until, being prepared for it—as were the one hundred and twenty in that upper room—the great gift shall fall upon our words and prayers!

Brethren in the ministry, have we taught our converts and church members this privilege and duty of prophecy, and so earnestly that they have intelligent Scriptural views concerning it? Have we set them to seeking it? Have we become marked examples of what the Spirit can do in this line?

I suggest to the brethren in the ministry the propriety of preaching a sermon on this topic—the gift of prophesying spoken of by Joel: what it is, to whom offered, how it is to be obtained, and its great importance.

"And Moses said, enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them" (Num. xi: 29).

Sparks from the Anvil.

BY DR. JOHNS D. PARKER.

Since the difficulty in China, some have been charging the cause of the troubles on the missionaries! Is not this charging the cause of the troubles on the Master? Does not this world belong unto Jehovah, who made and preserves it, and did not the Risen Lord say, "Go ye into all the world, and preach the gospel to every creature?" Have not the missionaries taken their lives in their hands, and obeyed the divine command? Why should they be blamed? The missionaries are not perfect men, but they will average with any class of men in the world, and all fair-minded travelers say they have done a noble work. The secret of the progress in China, for the last half-century, has been largely due to the missionaries. The Master always receives the chief praise and not the servants. Who should receive the chief blame, if any blame is imputed? But some say the missionaries have been disturbers. That is what they went to China to do. If a man is sleeping on a railroad track, and there is the roar of the coming engine, would a man be blamed for disturbing his slumbers, even shaking him violently to wake him up? China has been asleep, and it has been the sleep of ages. Should not the missionaries say: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The Thessalonians said: "Paul and Silas" turned the world upside down (Acts xvii: 6). If a physician blisters a man to save his life, is the physician to be blamed as a disturber? Christ said: "I came not to send peace, but a sword." True peace must be founded in righteousness. The Chinese will some time bless the missionaries as their best friends.

* * *

We cannot overestimate the importance of the "personal element" in any profession. The teacher who gives his pupils the affections of his heart, while he properly instructs them, gains lifelong friends. The well beloved physician, while he administers the proper medicine, takes up his patient in the arms of his affections, and gives him personal comfort. Sometimes the very presence of a beloved physician in the sick room is like a benediction. A sick man said, if he could only see his favorite physician he believed he would recover. A clergyman may be eloquent and preach the truth of God, but he will gain more souls for the Master as a pastor whose heart overflows with love. How Christ poured out the wealth of his heart upon his disciples. In his last discourse his heart seemed to break in love for his followers, and welled up as a fountain that overflows all its banks. Christ

possessed the "personal element" to perfection.

* * *

The writer had a fearful dream. He dreamed he was living somewhere in the Twentieth Century. The land was full of sunshine and flowers, and some one told him he was traveling in the Southern States. He was told that the colored people had increased wonderfully in numbers, until the Black Belt covered all the South. They had multiplied until they outnumbered the white people three or four to one. He was told that the white people had continued to mob and burn the colored people until the colored people became incensed beyond measure, when they rose up in mass, armed themselves, and redressed their wrongs. The white men fought like tigers, but they were so greatly outnumbered that they were crushed out and put to flight. The colored men went everywhere in bands, and drove the white people out of their homes and killed all they could find. There was a terrible war of races, and a sea of blood. All white men in the South left their homes, and as many as were not killed became fugitives. The colored men took possession of the South, and many colored people from the North went south to live. The two races were separated, the white men lived in the North and the colored men in the South, all belonging to the same Republic. He was told that as long as the Mississippi river flowed from north to south, binding the States together the continent could not be divided. The white men of the North would not allow any foreign nation to hold the mouth of the Mississippi river. The white men of the North needed the colored men in the sunny South to cultivate the soil, and the colored men in the South needed the white men of the North to educate and christianize them. The stars and stripes floated over the whole land, and some one said it was the largest and best nation in the world. Then the writer waked up trembling, fearing that it all might come to pass.

"Selfishness is the substance of sin and sorrow is its shadow."

"In life as in a foot-ball game, the principle to follow is: Hit the line hard; don't pout and shirk, but hit the line hard!"

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam.

Woman's Board of Missions for the Pacific.

Ten Years Review of the History of the Woman's Board of Missions for the Pacific.

Long years ago, by the deep blue of the sea of Galilee an immense audience of thousands had gathered; for three days they listened spellbound to the words of Jesus. They were hungry and faint. They had not thought of it, but Jesus did. He turned to his disciples and said, "I have compassion on the multitude—some of them are come from far." "How many loaves have ye?" And they said, "Seven." And they had a few small fishes. You remember it all. The wonderful blessing which multiplied the seven loaves, and few small fishes, till four thousand were fed! Our work as a Woman's Board has been, for the vast multitudes of heathenism, just "the seven loaves and small fishes," but the Lord has blessed them! How sure we are of this! How thankful we are for it!

The loaf in itself—the flour, the yeast, the "wetting," the five-cent or the ten-cent loaf—how small! Yet in its strength the strong man goes forth to hard tasks and all the victories of life are won. Dr. Cyrus Hamlin, during the Crimean war, felt that his highest calling was the baking of bread for the English soldiers.

We have sent our seven loaves of the gospel into seven countries: Turkey, Africa, Japan, India, Micronesia, Spain and China. Those who have distributed these loaves for us, the last ten years, have been our faithful missionaries, whose names we gladly recall here: In Africa—Mrs. Holbrook, succeeded by Mrs. J. C. Dorward; in Turkey—Mrs. T. J. Baldwin; in Japan—Miss Gunnison, Miss Harwood and Miss Denton (present today); in India—Mrs. J. C. Perkins, who died on the field in the prime of life, succeeded by Miss Mary Perkins, who went back to India in 1899 as our missionary, Miss Gertrude Barker of Madura; in Spain—Mrs. Alice Gordon Gulick; in Micronesia we have had two distributing agencies—Miss L. E. Wilson and the "Morning Star"; in China—Mrs. A. H. Smith, Mrs. Dr. Hall, Dr. Sang.

These missionaries, each in her own land and adopted language, have given the "bread of life" to hungering souls. Who can measure the results?

As the multitudes by the Sea of Galilee were rested and refreshed, so those to whom our missionaries have come have received from the bread of life new strength and new hope. Is it not a wonderful blessing that so impressed the truth upon one of our school boys in India that through his influence his father

gave up his bell, ashes, lamp and tray used in idol worship? Later in that village many became seekers after the truth, building a schoolhouse and chapel.

A woman in Africa, eagerly welcoming the blessed truth, asked: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

In Micronesia, in Turkey, in Spain, who can measure the results of this gospel gift? Who can measure the results of these missionary lives—lived out in the fear of God for the uplifting of nations?

In China what a blessing has been given to the gospel loaves! How the Chinese Christians have been inspired to heroism unexcelled, and even to death as martyrs! Hundreds have died over there these last weeks for our Christ and our gospel. Can we call our small efforts in behalf of this cause the full measure of our privilege? Let us multiply the loaves and call for a still greater blessing. Let us in the meantime thank God for the preservation of so many of our grand workers in China in the midst of such perils.

During the last ten years, besides our regular work, we have contributed largely towards certain buildings—a schoolhouse and home for our sainted Mrs. Logan in Ruk, in 1892. We have sent five hundred dollars for the furnishing of Mrs. Baldwin's schoolhouse in Brousa East, in 1893. We have sent fourteen hundred rupees ($400) to Rev. J. C. Perkins to help him secure a school building in India, in 1895; acknowledging which, Mr. Perkins wrote of it as a direct answer to prayer, quoting Ps. 116: 1, 2: "I love the Lord, because he hath heard my voice and my supplications." We also built the Matsuyama Home in Japan at a cost of twenty-five hundred dollars, in 1891. We have been greatly interested in a new school building for Mrs. Alice Gordon Gulick in Spain, but no large sums have as yet gone to her from our Board. We also feel greatly the need of a building for the Ireland Home in South Africa. We hope that we shall be able to give generously to this object in the near future. The first fifty dollars has already been paid.

STEWARDS.

God's stewards who gave the Woman's Board the extra funds for these special efforts were: Mrs. Almira Moore, one thousand dollars in 1891; Mrs. Seth Richards, one thousand dollars in 1891; Mr. Seth Richards, three thousand dollars, in memory of his wife, in 1892; Mrs. Whiting of Los Angeles, two hundred dollars; Mrs. Dwinell, one hundred dollars in 1897; Mrs. Ida H. Gorrill, in 1893, one thousand dollars.

In 1899 our Board received a legacy from Mrs. Mary J. Stuart of Saratoga of one-third interest in eleven acres of prune land; said land not to be sold for a term of fifteen years. The total cash received from all sources from 1890-1900 is: legacies, $6,300; auxiliaries, $49,803; total, $56,103.

FOREIGN WORK IN THE HOME LAND—"FEW SMALL FISHES"

We have brought to the Lord the seven loaves of gospel work among these seven nations, and also "a few small fishes" which has been a most important offering—our work in the homeland, largely done by the faithful secretaries. Letters have been sent to our missionaries at regular intervals, and their replies distributed among the home churches. General missionary literature and leaflets have been circulated. Our column in The Pacific is still maintained, as for all of the time since the organization, twenty-eight years. We would like to have more home items from our auxiliaries for this column. We want to know what you are doing—how it fares with you all. Watchmen, tell us of the night—what the signs of promise are. Mrs. F. H. Foster will gladly find a place for such items, and Mr. Ferrier will gladly publish them. Then you must all take The Pacific and read them!

Our pages in Life and Light, edited by Mrs. J. K. McLean, stand ready, also, to receive any bright bits of local missionary news, or stirring papers on missionary topics. The publication of the letters from our missionaries in The Pacific column and Life and Light is something we could not live without. Missionary news is the living water for our thirsty souls.

Several leaflets about our own work and workers have been published—"Saral," by Mrs. J. C. Perkins, "Sunny Hearts," and "Little Gate-Keepers," by Mrs. A. H. Smith; a leaflet containing a brief history of our work, with an appeal for funds, published in connection with the other Woman's Boards, edited by Miss M. F. Williams; "Life and Work of Rev. J. C. Dorward and His Wife," also the life of Miss Wilson, "Our Missionary in Micronesia," and "Miss Harwood and Her Work in Japan"; the three leaflets edited by Miss Holmes of Los Angeles; "Ask and Ye Shall Receive," by Rev. J. C. Perkins, "Mothers and Homes," by Mrs. Mary Hedley Scudder, "A Problem in Interest," by Mrs. H. N. Hoyt, Sacramento.

The home auxiliaries have been written to twice a year, and sometimes oftener; with assignments sent early in the year, that each society might have some definite amount of money to raise toward the total amount of appropriations sent us by the American Board. Missionary boxes have been packed for Tur-

key, Micronesia and Africa. Receptions have been arranged for arriving missionaries and farewells arranged for departing ones. In 1895 our "headquarters" in the Y. M. C. A. building, San Francisco, were secured. Very soon after a missionary library was established. Monthly Board meetings were held till 1896; since then all-day quarterly meetings have been held in our various churches about the Bay. At these meetings missionaries from all lands have been heard, and various problems in the home field discussed.

Our annual meetings were held in connection with our General Association till it was thought best to held them at a separate date, and so secure more time. We have, however, presented the work of the Board through missionary speakers and others at each General Association, and as far as possible, at the various local conferences and associations held on the Pacific coast.

We express here our hearty thanks for the talks given in our various meetings—to Mrs. A. H. Smith of China; Miss Gunnison, Miss Harwood; and now Miss Denton, of Japan, who has spoken in Oregon, Washington and Northern California, and is soon to go to Southern California; to Mrs. Alice Gordon Gulick of Spain; to Dr. Pauline Root of India, who spoke sixty-five times in two months; to Miss Mary Perkins of India, who also spoke many times; to Dr. and Mrs. Peck of China, whom we have been delighted to have living among us these last three years, and who has been always ready to help; to Miss Crosby of Micronesia, who acted for a short time as field secretary of our Board; to Miss L. E. Wilson, who was with us a year, and to Rev. J. C. Dorward of Africa. Many others have been with us for a time, but these have spoken repeatedly—so commending the cause to the interest and prayers of the women of our Coast.

In 1894 the Congress of Missions was held in San Francisco, in planning for which this Board was largely interested.

Each year since 1890 our annual reports, invaluable for the future, have been published in pamphlet form, giving accounts of our workers abroad, and the work at home in Oregon, Washington and California. For the twentieth and twenty-fifth annual reports special pains were taken, photographs of our missionaries being secured and the pamphlets illustrated by "cuts" of the same.

In 1898, for our Silver Jubilee Report, the cover was embellished by a design by our own Board artist, Mrs. C. W. Farnam, who is now studying art and missions "across the waters." The design was of a cross, covered with eschscholtzias, for Santa Cruz, the place of our organization, showing our aim to bring all nations to the Cross.

Correspondence with our various Branches—the Young Ladies' Branch, the Utah, Oregon, Washington and Southern Branches—has been extensive and of mutual benefit. All of these five branches, excepting the Young Ladies' Branch, have been organized during the last ten years. Their growth and prosperity have been a constant cause for gratitude.

We have kept in close touch with our sister Boards of Boston and the interior, and also the American Board, through letters of advice constantly received.

These things have been a part of the history of our Board since 1890. There are people and societies who make history by special deeds of heroism; to others is given the grace to hold on—to continue in effort. Such has been the record of our missionaries in the field; such has been the history of our work at home. The seven loaves and few small fishes—we have offered them to the Lord, and so wonderfully has he blessed them that many basketfuls remain—most unexpected reactionary influences of this two-fold distribution. The spiritual life of the home churches has been quickened. Working together with the Lord in this blessed cause of foreign missions has broadened many a mind, has quickened many a soul. Where so many have been and now are active workers—all up and down our Pacific coast, in each little auxiliary in our remotest church, as well as in our cities—it is simply impossible to have any roll-call of names here today. We would give loving tribute to those who could not respond to the roll-call, if they would; those who have labored long and continuously for our Woman's Board, and whose mantle has fallen upon us, who would say to us today, "Be instant in season" and "Work, for the night cometh."

My own interest in the work was never greater. Never did I so realize its importance. The work of women surrounded by blessings and privileges, in behalf of women and children destitute of both! Can we exert ourselves too much? Shall we give of that which costs us nothing? Shall we not rather give of our funds, our time, our strength? The demands are ever increasing—the war in Africa, the horrors in China, the famine in India—how our hearts are wrung as we thing of it all! What is our responsibility? Is it not heavy? What is our privilege? Is it not great?

Those of us who are here today have felt, each in some degree, in her own heart, the blessing of work for Christ through the cause of missions. We have enjoyed this work, we have loved it. Some of us have sacrificed for it. We have enjoyed working together with Christ. For your constant co-operation

and unfailing kindness to me as President, for the last ten years, I thank you.

No one is more conscious than I that things might have been done better, on my part. As one of the great men of today has said, "We have done the best we could. The fear of a mistake shall not deter us from doing our duty. The only man who never makes a mistake is the man who never does anything."

We have certainly *tried* to do something—you and I, all of us together; and we are all glad of it to-day. We wish it had been more—yes, ever so much more! And now, in the future much more is to be done. You and I, all of us, are going to put ourselves into this Board work more heartily than ever under the leadership of one who has been in foreign fields, who knows the need there, who has been in the homeland and who knows the need here; one whose voice you have heard in your own churches, and in our Board meetings, whom we all have loved in the past and whom we welcome now as our next President—to be still loved and helped—Mrs. A. P Peck.

The Sunday-School.

Notes by Rev. Burton M. Palmer.

The Prodigal Son. (Luke xv: 11-24.)

Lesson XI. October 28, 1900.

GOLDEN TEXT.—"I will arise and go to my father." (Luke xv: 18).

INTRODUCTION.

Time: December, A. D. 29, or January A. D. 30.

Place: Perea.

Connection: Immediately following the parabes of the Lost Sheep and the Lost Coin, comes this climax of the series—the parable of the Lost Son. It moves us even more than the others, because it deals with *men*. It is the highest earthly figure that could be used to present the heavenly Father's love and man's proneness to wander away, and the rejoicing if he returns. This parable probably has brought back more hearts to God than any other story that Jesus ever told. We once saw thirty young men in an academy converted in one evening while Mr. Moody was re-telling this illustration of God's love.

LESSON NOTES.

V. 11. The listening publicans and sinners on the one hand and the Pharisees on the other must have seen their own characters delineated in the younger and the elder sons respectively; and in the "certain man" we all recognize a figure of the heavenly Father.

V. 12. "The portion of goods that falleth to me:" It would not properly "fall" to him till the father's death, and it was ungracious to ask it. From Deut. xxi: 17 we infer that the younger of two sons would receive but one-third of an estate.

V. 13. "Not many days after." Perhaps at first he only wanted to be free from dependence on his father, but soon he was desiring to get out of sight and to sin.

Vs. 14, 15. "He began to be in want." He had spent a fortune without making a friend. "Sent him * * * to feed swine." One need not be a Jew to feel what mockery this young man's search for liberty brought him to. From a son in the home-land in charge of servants he had become a servant in the far-land, feeding swine. Yet a Jew would feel such humiliation much more keenly. Perhaps the Jewish publicans who served the hated Roman tax-farmers would think themselves rather clearly implied in Jesus' words.

V. 16. "The husks." Pods from the carob-tree, of a sickish-sweet taste and of little nourishment, though sometimes eaten by the very poor.

V. 17. "Came to himself." Out of the delirium or insanity of his unfilial, dissolute life. Having come into his right mind again he would soon be clothed and fed.

V. 18. "I will arise and go to my Father." Repentance turned him around and resolution brought him to the father.

V. 20. "A great way off his father saw him." Human parables at best cannot fully portray God's love. The earthly father looked and came quite a distance from the house as the son returned, but God's love seeks us out even in the far country.

Vs. 21-24. The youth did not finish all he had intended to say. He was allowed to confess the past sins, but the future plans were made for him; instead of washing the dishes he sat at the feast. "My son was dead and is alive again." When one has been "dead in trespasses and sins" (Eph. ii: 1), his recovery is like a resurrection.

REFLECTIONS.

How often the greater sins come "not many days after" the first!

"A mighty famine" often comes in the soul's "far country."

The sinner who comes to himself will go to the father.

"Good in the largest sense, should indicate whatever is fine, straightforward, clean, brave, and manly."

"The favors of fortune are like steep rocks; only eagles and creeping things mount to the summit."

"The boy can best become a good man by being a good boy—not a goody-goody boy, but just a plain good boy."

Christian Endeavor Service.

By Rev. J. H. Goodell.

Do Not Worry. (Matt. vi: 25-34).

Topic for October 28th.

It is well to remember that this passage and this teaching occur in the Sermon on the Mount. This address was an outline of the doctrine and life Jesus had come to make possible and to insist upon in his followers. It was not a world-wide proclamation so much as it was a series of ideals to be implanted in the minds of those who were to bear his name. Jesus speaks of his hearers as "the salt of the earth," "the light of the world," and the like. These are not phrases applicable to the mass of mankind. He also speaks by contrasts, impressing upon them that to be his disciple does not mean merely an improvement or elevation of the common life; but that it is a new life—new in its generation and power. The closing part of this sermon emphasizes the fact that these ideals were directed and belonged to those who listened to and followed "these words of mine."

* * *

From this it is seen that his teaching about anxiety is a revelation of the possible condition of mind in the Christian. "Do not worry" is a part of the experience of heaven which the Christian Endeavorer can make his own here. Who expects to have a tinge of fear or a throb of anxiety when he leaves this world to be with the Lord! But why worry here and not there? Worry is a harassing recollection of a past event or a troublesome fear of a coming one. The power of an occurrence to make us worry is the place it holds in our happiness. We fear loss of property in proportion to the effect it has upon our joy. We worry over approaching death or look upon it with anticipation of pleasure according to the meaning it has for us. All sorts of turmoil or upheaval may take place around us, and we will not worry if the comfort or joy of ourselves, or of some for whom we feel, be not affected.

* * *

So worry is ours, or we are free from it, according to the position we take in the Christian life. It depends upon what Jesus Christ is to us in the real, practical matters of every day. It is a question of how far we commit to him *all* of our interests, external and internal. Just so far as we do not have perfect reliance upon what he says about our affairs, we shall worry. His promises cover all of our possible experiences, and we will not worry over any one of them in which we rely absolutely upon his word regarding them, as a child relies upon the word of a mother. Hence our Lord gives his disciples that unmeasured statement "Seek ye *first* his kingdom, and all these things shall be added to you."

This word "first" does not mean first in order of time; or order of thought; or order of relative importance. Seeking the kingdom first is not to have a "quiet hour" or family prayers in the morning before we go to our work and then striking into the day with all the bluster and fret of a man who has no promise like this. It indicates that we have given the rulership of God and our fealty to him control of all that we experience or touch. It means that we apply to the conditions and occurrences of every day and every hour the words of promise and direction he has spoken. For instance, we have a bill to meet today. A friend knows it and says "I will pay that bill sometime today." We believe it and it brings us no more anxiety. The notification may come to us in phrases of demand. We throw the communication into the waste basket, because our minds have been relieved by the promise of our friend. So Jesus has placed a promise opposite every experience we can have, which is intended to take from it the power of bringing worry into our minds.

* * *

But to realize this from day to day, ah, there's the rub! Yet, it is the possible and glorious inheritance of the Christian. With the most of us it is a problem of two queries. First, will we look the opportunity full in the face and believe it without a doubt or half a doubt? And then believing that our life can be without worry, will we enter the battle and fight our way into the liberty it brings? There may be some who can take hold of this with such a faith that they can reach its freedom at a single bound. But with the most of us, it must come by degrees. But even so it will not make much headway unless we take hold of it as one of the largest and most important victories of life.

* * *

Some of us are talking of heredity, temperament and environment as, in our special case, prohibitive. But this is a device of the evil one. The very first step of deliverance is the belief that Jesus can keep us from worry. No man is so powerful in his personal influence as he who has occasion to fret and worry, as the world goes, and yet can be free from it. The Christian who best bears witness to the power and goodness of his Master, is he who, in his experience and circumstances, has every reason for fear and distress and yet is calm, trustful and full of joy. Try it. Work out this life for yourself, no matter how feebly you have to begin. Arrange the words of Jesus in their connection with every possible trial and danger, and then believe them. As one after another comes to you, fight the battle until you can meet every one with no worry.

Our Boys and Girls.

Peggy Ann's Pocket.

BY ISABEL GORDON CURTIS.

"Where are you going?" asked Peggy Ann, timidly.

Her mother had called her indoors and taken off her old blue calico frock. Then she scrubbed her face, combed out her long curls and tied a ribbon about them.

Her new frock was spread out on the bed, and her pocket lay on top of it. Her best white sunbonnet hung on the corner of a straight-backed chair. Mrs. Converse had not spoken of where they were going. She had simply told Peggy Ann to come in and get dressed. The little girl was very quiet, although she felt excited inside. She had looked forward so eagerly to wearing her new pocket. She had not even dared to hope that she might put it on before Sunday.

"Mother, where are we going?" she asked again.

It was trying to be arrayed in one's best clothes without knowing why.

"To Mrs. Sabin Humphrey's. We're going calling there, and I want you to be on your very best behavior."

"Yes," said Peggy Ann, softly.

Her eyes were shining and a smile hovered on her red lips. If there was one house in Longmeadow she had longed to enter it was Mrs. Humphrey's. She did not dare to say so to her mother. Peggy Ann was only ten, but she was old enough to realize that if there was anything she wished for particularly, Mrs. Converse would see that she did not get it. A grandfather, she did not know how far back, was an old Puritan, who had landed at Plymouth Rock, and a tradition has been handed straight down through the Brewster family, that the only way to bring up a child was to break its will. Mrs. Converse had had her will broken. Now she was doing her best to see that Peggy Ann did not have anything she perfectly coveted. Some of the folks in Longmeadow shook their heads when they spoke of Peggy Ann's upbringing. She was the sweetest little girl in ten miles around, they said, and there was such a thing as breaking a child's will too much.

"Now, go and wait for me in the front yard," said Mrs. Converse, after she had tied the crisp bonnet strings and spread them out smoothly. "Don't do a thing to rumple your clothes."

Peggy Ann sat down on the doorstep. She was very happy. It was lovely out-doors. The bees went buzzing from the tall hollyhocks to the bright portulacas that carpeted the large flower bed under the parlor window. The spicy scent of the ripe apples came from the orchard behind the low, white frame house. It was not of the lovely September day, however, that Peggy Ann was thinking. It was of her new pocket. Her aunt, Sarah Seeley, had sent it to her from Boston. It was a large, flat pocket with a hole in front of it. It was made of blue and white gingham, and was tied about her waist under her frock. She had asked leave to wear it to school, but her mother said "No" decisively. Mrs. Converse wondered for a moment if the little girl set so much store by it whether it ought not to be taken away from her. Peggy Ann patted it gently. Then she lifted the skirt of her gray merino frock and touched it. It felt quite flat. There was nothing in it but a smoothly folded handkerchief, and there was room for a wealth of things. She sighed as she thought of the treasures she had seen Rhoda Abel empty from her pocket yesterday. It was not half as large as Peggy Ann's, yet it had held an apple, a Jackson ball, a bundle of string, a penny, lead pencils, a scent bottle, a tiny purse, a china doll, and more things than she could remember.

Peggy Ann jumped up when her mother came down the steps. Mrs. Converse wore her best gown, a stiff, grass-green poplin trimmed with purple silk fringe. There were green feathers in her purple bonnet and she wore beautifully embroidered muslin sleeves under her wide, hanging sleeves. It was nearly a mile to the village, along a two-plank sidewalk that followed the curve of the grassy bank. Usually it was wide enough for Peggy Ann to walk with her mother, but today Mrs. Converse wore her best crinoline and it was so wide that the little girl had to trot along behind.

Peggy Ann was grateful for the shade of the big locust trees in Mrs. Humphrey's yard when they reached her beautiful home. It had been a long, hot walk. Mrs. Humphrey opened the door herself. She shook hands with Mrs. Converse and kissed Peggy Ann before she led them into the cool parlor, which was sweet with nasturtiums and lemon-scented geranium. She found a cricket for Peggy Ann. It had a brown dog on it worked with beads and the fan Mrs. Humphrey handed her was a delicate thing made of ivory and lace. Peggy Ann felt like a princess in a fairy tale, as she sat in the beautiful room fanning herself slowly. There were wonderful paintings on the wall. The chairs were cushioned with blue satin, and there were flowers everywhere. Presently Mrs. Humphrey and her mother began to speak about the war. Peggy Ann's uncle was a soldier. He had been in the terrible battle of Cold Harbor, and the child had heard of little but war for two or three years. Mrs. Humphrey's son was with Sherman's

army and as the women talked earnestly over the terrible news from the front they wiped their eyes.

Mrs. Humphrey suddenly turned to Peggy Ann. The tears were stealing down the rosy cheeks. She hid her face with the fan, but the old lady bent down to wipe the brown eyes with a delicate lace handkerchief. Then she rose to ring a bell on the wall.

"Anna," she said, "bring some plum cake and the currant wine and a glass of water."

The white-capped maid returned in a few minutes with a silver tray, covered with glasses and a plate of rich, dark cake.

Peggy Ann looked eagerly from Mrs. Humphrey to her mother when the old lady handed her a piece of cake on an exquisitely painted plate. It was almost under Peggy Ann's nose. It smelt deliciously.

"I am sorry, Mrs. Converse said, gravely, "but I cannot allow Peggy Ann to eat that. She has never tasted cake of any kind. She eats nothing but the plainest food."

"What, not a little piece when she goes calling?" begged Mrs. Humphrey. "Let her have half of this," and she cut the slice in two.

"I really hate to refuse you, but I must. It is my rule to never allow Peggy Ann to eat anything of the sort."

The little girl turned to her mother pleadingly.

"Just this once," urged Mrs. Humphrey, as she looked smilingly into the child's eager, flushed face.

"I am sorry to say, 'No.'"

Her mother's voice was emphatic.

The old lady opened a carved cabinet and returned with a gaily decorated cracker jar. She lifted the lid and put two wafers on a plate with the glass of water.

"These will not hurt the child," she said, firmly.

Peggy Ann nibbled the wafers slowly. They were very delicate, but they were not the tempting plum cake. Her mother was eating it and sipping the ruby-tinted wine. Peggy Ann wished fervently she was grown-up, that she might eat anything she pleased.

Mrs Converse rose to go.

"Before you leave," said Mrs. Humphrey, "I want you to come upstairs and see the army work we have finished. We will pack it tomorrow morning. Peggy Ann won't care for it. I'll leave her here with something to amuse her for ten minutes."

She set a chair for the little girl by the table and laid two red books before her. They were full of pictures, and Peggy Ann turned the leaves eagerly. She looked through one and was opening the other when she sniffed the rich odor of the plum cake. It was almost at her elbow. She felt actually hungry.

"I wonder what it tastes like?" she whispered. She lifted a slice and looked at it for a moment. Then she broke off a tiny corner and put it in her mouth. It was twice as delicious as it smelt. She felt her heart beating loudly as she looked up. She saw the reflection of a very white, frightened face in the mirror over the mantel. She took another bite. It was still delicious, but she was horribly afraid. She looked at the slice. She could not put it back on the plate. Two round bites had gone from it. There was nothing to do now but eat it up. She bit off another large mouthful. It almost choked her and she could scarcely taste it, she was eating it in such a hurry. Suddenly she heard her mother's voice. Mrs. Humphrey and she were coming down-stairs. Peggy Ann stood for a moment staring at the terror-stricken face in the mirror. She was swallowing desperately. Then she lifted the skirt of her gray merino and put the rest of the plum cake in her blue gingham pocket.

Mrs. Humphrey and her mother did not seem to notice her, and the child drew a breath of relief. They were talking earnestly about the sewing that the women of the village had done for the soldiers at the front.

"I've been working for their families, too," said Mrs. Humphrey. She took the lid from a large basket and lifted out three or four little frocks of gingham and flannel. "You have no idea," she went on, "unless you have gone looking for it, of the distinction there is among soldiers' families. The children need clothing almost as much as their fathers do. These are for the Hinkley family of Doane Hollow. They're not much worse off than they were when their father was at home. He was a loafer, and enlisted as soon as the war broke out. Still—he's fighting for his country, and his children have to be cared for."

Mrs. Converse was examining the little frocks.

"I have not sewed on anything like this," said Mrs. Humphrey, "since I lost my Lucy. That was thirty-five years ago. She was just about as big as Peggy Ann." She laid her soft hand on the little girl's head.

"Children's clothes have not changed so very much since that time," said Mrs. Converse. "Peggy Ann wears frocks almost the same as mine were when I was her age. Have you seen the new pockets for little girls? Sarah sent Peggy Ann one this week."

"I don't believe I have. What are they like?"

"Peggy Ann, show Mrs. Humphrey yours," said her mother. "It is an excellent plan. They are worn under the frock and they save a skirt from getting torn."

Peggy Ann did not stir. The shivers were creeping up and down her back. She could

not speak. Her tongue seemed dry and her throat was hoarse.

"Peggy Ann, show Mrs. Humphrey your pocket," said her mother again.

The child looked up at Mrs. Humphrey with agony in her eyes. "I—haven't—got—it—on," she said, slowly.

"Nonsense, I put it on when I dressed you. You haven't lost it, have you?" asked her mother, sharply.

"Yes," she whispered.

Mrs. Converse lifted the gray merino skirt. The pocket hung there securely over the white petticoat. She looked into the child's face. The crimson blood was spreading a glow over the bare neck. The long fringed lids hid her brown eyes.

"Peggy Ann!" said her mother.

She put her hand in the gingham pocket, and when she drew it out she held a half-eaten slice of plum cake. She pushed her sternly away from her. The little girl buried her face in a muslin-covered pillow on the wide lounge. Her sunbonnet hung limply down her back, and the slender body shook with long heart-broken sobs.

Mrs. Converse's face was stern and white.

"Peggy Ann never told me a lie before in her life," she said, slowly.

Mrs. Humphrey knelt on the floor beside the child. She put her arms about her and laid the wet face tenderly against her own. Peggy Ann clasped her bare arms tight about the old lady's neck, and her sobs echoed through the quiet house. The yellow curls lay damp and clinging against the snow-white hair. Until the sobs grew fainter, neither of them moved. Then Mrs. Humphrey took the hot little hand in her own and led Peggy Ann to her own cool white chamber. The mother did not speak. She sat beside the open window looking out into the green garden. Her face was very thoughtful, and there was a strange, far-away look in her eyes. It was many years since she had gone back to her childhood days.

When the parlor opened Peggy Ann came in with Mrs. Humphrey. The tear stains had been washed away. The sweet childish face was pale, and her mouth quivered while she walked straight across the room to Mrs. Converse.

"Mother, will you forgive me?" she asked, in a whisper.

The mother stooped swiftly and kissed her. She did not speak, and her eyes were dim with tears.

The sun had gone down behind the hills and the shadows were growing long, when Peggy Ann followed her mother home along the two-plank sidewalk. The crinoline distended poplin was showered with a dew once or twice from the long grasses. Mrs. Converse seemed to forget to hold it up in her usually careful fashion.—The Churchman.

Sacramento Valley Association.

The annual business meeting was held at Cloverdale, Cal., Thursday evening, October 4, 1900. Letters of dismission to the Santa Clara Association were granted to Rev. W. D. Kidd of San Mateo and Rev. E. D. Haven of San Jose.

A resolution of regard for E. D. Haven and appreciation for his long and faithful service as scribe of the Association was passed.

The committee on division of the territory of the Association reported that no special desire had been manifested by the churches and advised that no action be taken. Report was adopted.

Rev. F. M. Washburn of Lincoln, Cal., was received into the Association, subject to the presentation of his credentials to the scribe.

Sacramento was chosen as the place of meeting and Rev. S. C. Patterson of Lodi was appointed to preach the annual sermon next year.

Meeting adjourned.

H. F. Burgess, Moderator.
W. C. Day, Scribe.

Southern Association Committees

Home Missions.—William N. Burr, I. H. Herrick, A. R. Nash, for one year; S. A. Norton, Thomas Hendry, J. H. Williams, two years; L. H. Frary, N. W. Blanchard, John M. Schaeffle, three years.

Foreign Missions.—E. E. P. Abbott, Mrs. George W. Marston, Mrs. Henry Kingman, W. N. Burr.

Sunday-schools.—George H. DeKay, S. H. Barrett, John D. Habbick.

Education.—Henry Kingman, W. F. Day, F. S. Forbes.

Temperance.—Chester P. Dorland, A. L. Bachman, E. F. Hahn.

Comity.—N. T. Edwards, H. T. Staats, Curtis Wilbur.

Directors of Ministerial Relief Association.—H. W. Jones, George Robertson, J. T. Ford, N. W. Blanchard, S. H. Wheeler.

Recreation is of the Creator, but the devil turns it into desecration.

In the measure in which you say, "I am not my own," all things become yours.

To see Jesus Christ in his fullness will require the perspective of the ages.

The empty barrel soon falls to pieces.

New truths will always break the bottles that held old thoughts.

"Deep streams move with silent majesty; shallow brooks babble over every stone."

Church News.

Northern California

North Berkeley.—Evangelistic services were begun Sunday by Rev. J. B. Orr.

Oakland, Pilgrim.—Rev. F. M. Price gave an interesting talk Sunday evening on the Micronesian work.

San Francisco, Richmond.—The church had the pleasure of hearing Prof. Geo. Mooar Sunday morning and evening. The pastor supplied at Alameda.

Haywards.—The Rev. L. J. Garver left on an Eastern trip last week. He has several engagements to deliver lectures. The pulpit will be occupied during his absence by Rev. F. N. Greeley.

Southern California

Los Angeles, Pilgrim.—Three persons were welcomed into fellowship Sunday, October 7th.

Ventura.—Rev. C. N. Queen of Rootstown, Ohio, has accepted a call to the pastorate after preaching a few Sundays. He has returned to Ohio and will be here with his family soon.

Escondido.—October 14th Rev. N. T. Edwards of Escondido and Dr. S. A. Norton of San Diego exchanged pulpits. Mr. Edwards is having large evening audiences during a series of sermons on "The Christian Outlook in Life," treating the several occupations and professions. A Bible normal class is organized, including members from other local churches.

Corona.—A desirable time for an exchange is the Sunday after Association, for reasons obvious to all pastors. The pastor of the Corona church attended the meeting of the General Association at East Los Angeles last week. At the same time the district Association of Baptist churches was being held in Corona. Last Sunday morning the pastors of the Congregational and Baptist churches exchanged.

Whittier.—The Plymouth Congregational church of Whittier rejoice over the work so well begun by our new pastor, Rev. S. G. Arnett. October 7th was a red-letter day, eighteen being received into membership, thirteen of which were on confession of faith. This is the result of faithful work done in the Junior and C. E. societies and Sunday-school. A Willing Workers' class of young girls has been organized. October 12th the Senior C. E. society tendered our pastor and family a reception. The church was beautifully decorated in our California C. E. colors. Vines and flowers were also used tastefully. After a short program and words of greeting ice cream and cake were served.

Washington.

Ferndale.—Rev. O. S. Haines, of Ferndale, whose health was very poor last year, and who had about concluded to go east of the mountains this fall, has so far recovered that he has decided to remain with the church until spring or longer.

Walla Walla.—The Washington letter in The Pacific of Sept. 27th contains this statement: "Plymouth of Seattle is the only church in the state using individual cups." The Congregational church of Walla Walla has been using individual cups for five years. We were the first Congregational church of the Pacific Northwest to adopt them. It is said that the Plymouth church of Seattle was led to introduce them by seeing them used at an Association here three years ago.

New Whatcom.—Sunday, October 7th was a very enjoyable day with the church at New Whatcom. Ten new members were received into the church, seven on confession. The most of the new members are heads of families and a real addition to the church. The building committee reported a location for the new church, three blocks north of the old location, and it was voted unanimously by the church as satisfactory, and they were authorized to close the bargain immediately. It is a desirable location, and includes a parsonage.

Spokane Second.—Rev. H. C. Mason of Pullman has received a unanimous call to the Second church of Spokane, in succession to Rev. Wm. Davies, appointed Superintendent of our work in Alaska. Mr. Davies left Seattle for Nome October the 9th. The recent council called for his dismissal expressed its most thorough appreciation of his Christian character and the excellent service rendered to the church, city and Eastern Washington during the ten years of his pastorate. He was heartily recommended to all concerned as a most worthy Christian gentleman, as a thorough student and as an acceptable and forceful preacher.

Our Micronesian Missionaries.

SIXTEEN MONTHS WITHOUT MAIL.

"We are beginning to think it is time for our ship to arrive. It is over a year since our provisions came and they are very short. We have just a quart of sugar left. We are using rock salt for our butter. We are now reduced to the last fifty pounds of white flour, a little graham and rye. Tea, coffee, soap, starch and a number of other groceries are things of the past. Our shoes are full of holes. Our last coal oil can is almost empty. The way we manage is to light one lamp, put it in the school room until after the girls have prayers, then carry it into our sitting-room until we

go to bed. This has been a most productive year for native food—which was fortunate. Sixteen months and no mail yet! It seems as if I cannot endure it much longer! I am so hungry for the letters which I know are waiting somewhere. I look and I watch and wait, but nothing appears in sight on the ocean."

August 4, 1900.

Added to Our Fellowship.

Three churches in promising fields were added recently to our fellowship, two of them by councils regularly called, the third by a conference of which the members of the councils of the other places were a part. These are at Angels Camp, Railroad Flat and Paloma. Persons participating in the organization and recognition of these churches were: Superintendent Harrison, Revs. C. R. Brown and J. W. Phillips of Oakland, Revs. S. C. Patterson of Lodi, M. J. Luark of Murphy and B. F. Moody of San Andreas. The work at Angels Camp is under the direction of Rev. W. R. Bair; that at Railroad Flat is cared for by Rev. Mr. Luark and that at Paloma by Rev. B. F. Moody.

The three meetings were occasions of rare fellowship for the Christian people in those isolated places, and the brethren who journeyed far in their behalf were paid richly for their effort. Hearts were linked in sympathy more closely and vantage ground gained in every way for the advancement of the kingdom of the Master.

At Railroad Flat there sat around the Lord's table the night of the recognition services one who had not received the sacrament for thirty years, another for twenty-five, and still another who walks ten miles to the preaching services there, but never misses a service.

Long time this glimpse of an isolated missionary field, with devoted ministers and earnest, consecrated Christians, will remain in the memory of those who carried to them the hand of fellowship, and its fruitage will be seen. On the fields themselves the inspiration and the memory of it will lead for long on toward better things.

We trust that when the organization of other churches in remote regions is asked for that they will be organized in similar manner. It takes time and money, and taxes strength, for the brethren to go out in this way, but it pays.

Again we ask the friends of The Pacific to examine the labels on their papers and send in a renewal of subscription. Do not wait for a statement to be sent. Money is needed for weekly expenses. Many to whom statements were sent recently have paid no attention to them. Friends, this is your paper. You need it and the churches need it. Remember that the financial burden is a heavy one because of our limited constituency. Every delay in renewing a subscription makes it heavier.

The Bystander.

PRESBYTERIAN REVISION.

The committee appointed by the General Assembly have done a Congregational act in referring the matter of revision back to the Presbyteries. The Bystander has been interested in watching the progress of events looking toward a reconstruction of the Westminster Confession of faith. It looks as if the creed which has stood against the weather of two hundred and fifty years will be given several coats of paint and that its fundamental tenets will not be materially changed. The Presbytery of San Francisco has just given an opinion upon the matter which really does not offset the objectionable declarations to any great extent. There was first a unanimous vote in support of the doctrine contained in the Confession, a vote which makes any other vote simply politic rather than conclusive—not to say consistent. It affords an example of the mysterious working of the theological brain—this allegiance to doctrine coupled with a change of words. For example, the doctrines of foreordination and predestination are more felicitously expressed, which is to say, the rhetorical brushes were dipped into the modern paint and applied skilfully to these painted beliefs which have so long disturbed the peace of the church. It was declared that Ch. 10, Art. 3, "though not at all ambiguous," suggests "a positive implication which is abhorrent and should be avoided; an implication which the Scripture does not warrant and which the church would be unwilling to suggest. We believe that the truth can be stated without the suggestion of this prejudicial implication."

Chapter III relates to predestination, and chapter X to "elect infants."

It is a matter of congratulation, at least for the Pope, that the San Francisco brethren no longer believe His Holiness to be Anti-Christ. Is it possible that this has been a Presbyterian mistake two hundred and fifty years long?

It is remarkable that after this long period of damnatory belief in the loss of one part of the human race, "for the glory of his sovereign power over his creatures," that the local Presbytery should add the following declaration:

"That a new chapter be added to the Confession on Christian Missions expressing fully the love of God to the whole world; the command of Christ to preach the gospel to every creature, and the promise and power of the Holy Spirit in all missionary work."

In reading the report of these proceedings one is impressed with the fact that these children of illustrious fathers have not the courage of their ancestors in the faith, and have failed to pronounce a straight opinion upon the Confession, as an expression of doctrine. The thing itself has not been touched or changed. Furthermore, the recommendations appear inconsistent, each with the other. The problem before the Presbyterian church is not one of grammar but of belief; not of diction but of doctrine. To change the diction with the distinct understanding that the doctrine shall not be disturbed is only putting another harness on the same old horse; or, to revert to the figure with which we started, it is putting a new color on an old structure. After all, paint doesn't change the building.

THE CONGREGATIONAL CLUB

The next meeting of the club will take place on Monday evening, October 22d, at the California Hotel, where dinner will be served at 6 o'clock. The subject for discussion is of peculiar importance in these days; it is, "The Kingdom of God as Affected by Foreign Conditions." It is probable that the church and the state have never so completely faced a common crisis as now. The whole subject of expansion in the nation is indeed comprehended by the problem of missions in the church. Furthermore, the Christian nations are being judged in their attitude toward China. There are two sides to the Chinese question, and the truth can only be understood by the minds bent on seeing both sides of the subject.

America is now a world-power and Christianity is as never before a world religion. We are beginning an era of foreign missions and an international career which means much for the Kingdom of God. Dr. Peck will make the opening address, to be followed by an open parliament, in which several of the visiting and local brethren will take part. There should be a large attendance at the next meeting of the Congregational Club.

Washington Letter

The First church, Snohomish, recently convened an ecclesiastical council for the examination and ordination, if satisfactory, of Mr. Stanley B. Wilson to the pastorate of that church. The council was hardly a representative one, only a few churches being invited, and one pastor as an individual, together with Superintendent Bailey. The latter, however, was not present at the examination, which resulted in the advice to the church that the candidate be not ordained at present, but that at a meeting of the Northwestern Association the brother apply for a license for one year from that body, and at the expiration of that time the church invite a more representative council for his ordination.

At a special meeting of the Northwestern Association held during a recess of the meeting of the State Association in Seattle Mr. Wilson made application for a license for one year and the same was granted. The church, however, was dissatisfied with the advice of the council and on Sunday, September 30th, with the aid of Principal Loomis of Puget Sound Academy and the pastors of the Presbyterian and Baptist churches, the Congregational church proceeded to ordain the brother. This action doubtless was within the province of the church, if it seeks thus to establish its independency; but it is the first case of this kind in the history of Congregationalism in Washington.

On the 9th instant, agreeably to letters missive, an ecclesiastical council convened with the First Congregational church of Walla Walla for the examination and installation of Rev. Austin Rice, who for two years has served this church in answer to its call for a year's service, in the summer of 1898. This service has been so largely productive of good results in the increased membership, the larger congregation, the new church building dedicated in January last, and the Sunday-school nearly doubled in attendance, that it has seemed good to the church to continue the pastoral relation in this more perfect union.

The council quite agreed with the church in this, especially after the preliminary examination of the candidate. His statement, as it related both to his experience and his doctrinal belief, was so perfectly satisfactory to all. Rev. H. P. James was made Moderator of the Council and Rev. H. C. Mason, Scribe. The sermon was preached by Rev. Dr. Wallace of Spokane; prayer of installation was offered by Rev. Samuel Greene; charge to pastor by Rev. H. P. James; right hand of fellowship, by Rev. J. P. Jones, and the charge to the people by Pastor Mason of Pullman. In the former part of the same day of the council, a a county fellowship meeting was held at which was present, by their representatives, each of the five outlying churches of the county. The neighboring churches across the state line, in Oregon, were also invited. The occasion proved profitable to all and the addresses of pastors James of Colfax and Mason of Pullman, with Missionary Percival of the C. S. S. and P. S., were very helpful.

The church at Eureka, Rev. A. R. Olds pastor, is erecting a church edifice which they hope to complete before winter sets in. The condition of the Christian work there has greatly improved and is better than ever before in its history.

The church at Pullman has offered their pastor, Rev. H. C. Mason, a considerable increase of salary, hoping to induce him to remain with them rather than go to the Second

church, Spokane, to which he has been called.

At the recent meeting of the State Association approval was expressed of the appointment of the Rev. William Davies as Home Missionary Superintendent in Alaska. The following is quoted from resolutions unanimously adopted:

"Mr. Davies has been pastor of the Second Congregational church in Spokane for ten years, being the only pastor the church has ever had. The membership has grown to two hundred and sixty, and a brick structure has been erected. The Sunday-school has been increased until it crowds the building, and Mr. Davies has attained to a position of large influence in the city and vicinity of Spokane. He has always taken deep interest in the affairs of the denomination and been generous in his contributions of time and strength to the welfare of other churches. He has been a most useful member of the Board of Trustees of Eells Academy at Colville. As an Association we regret the departure of Mr. Davies from the state, and we express our confidence in his sterling integrity and earnestly pray for his success in the difficult mission which he undertakes."

Seattle, October 12th.

Etiwanda and Vacation Experiences.

As the little church in the Etiwanda Colony — settlement nestled at the foot-hills of the Cucamonga peak, fifteen miles east and north of San Bernardino, on the base line—has not been heard from through the columns of The Pacific for some time, and as it is not likely to be unless the pastor reports it, I will send a few items on its behalf and the community.

Etiwanda is a settlement of perhaps two hundred and fifty people. The chief industry is the production of raisins, of an excellent quality. Orange and lemon orchards there are which do well, being favorably located above the winter's chilling frosts, as well as from the darkening effects of fogs.

The raisins are now in process of drying and a few more days of sunshine and they will be ready for the sweat-boxes, when they will be hauled to the packing house, stemmed, cleaned and put in fifty-pound boxes, and they will be ready for the market.

It is estimated that ninety per cent of the raisin growers of Fresno, Etiwanda and El Cajon—the only communities producing the raisin in any great quantities—have organized and formed a trust; which is, perhaps, the only effectual way that would result in carrying out the doctrine of Paul to Timothy when he wrote: "The husbandman that laboreth must be first partaker of the fruits."

When it is known what the quality of the raisins is to be, the price is set and they are sold and shipped in car lots.

The price per pound is the same this year as last, for the standard quality, ranging from five to six cents. The Association has a uniform grade, determined by an inspector, who places the stamp of the Association on every box before it leaves the packing house. This enables the buyer to know exactly what the quality of the raisins is in each box.

There was not and could not be any stability in the price until after organization. Under it it is known what the price is to be for the entire season's crop. This makes it better in every way for the grower, buyer, seller and consumer.

The people who own the land in the Etiwanda settlement own the water which has its source in the mountain springs, which is hurried down the canyon over the rocks, is taken into a flume and rapidly finds its way to the distributing point.

Etiwanda has been one of the communities which has suffered less on account of lack of water than many others in Southern California —as shown by the fruit returns and the thrifty appearance of the vineyards and orchards.

There is not, however, that interest taken in spiritual and eternal things which becomes those favored with temporal blessings. The things of time are too much considered, rather than seeking first the kingdom of God and his righteousness.

We very much need the leaven of more Christian families to come and make their homes with us; families who make a business of Christianity. A physician is needed, although he could not expect to make a living in his profession, since this is a remarkably healthy community; yet, should it occur that a doctor is seeking a place that he might retire from a larger practice, and desirous of a pleasant and healthy community, where there is a church and school, and who would expect to be called on occasionally in his profession, he would find a welcome here.

We have not, as yet, a church building or a parsonage, but an acre of ground and $250 is ours with which to begin. It is the purpose of the little church of but fifteen resident members to push the matter of securing the necessary means and labor for a meeting-house the coming winter. It is worthy of mention that our little church contributed to the cause of home missions last year at the rate of $2.50 per resident member.

Our services are fairly well attended. The attendance in the evening exceeds the morning service. The midweek service averages from twenty to twenty-five.

The pastor and family were granted the month of August for vacation. By the thoughtful kindness of Brother Emerson of the Lake Avenue church, Pasadena, arrangements were made so we could occupy the home of a family

of his parishioners, during their absence at the beach. This proved to be a very nice arrangement indeed. It was a pleasant diversion to care for half a hundred chickens and turkeys of all ages, and a good milch cow.

Then, to form the acquaintance of so many of Brother Emerson's people and hear them speak endearingly of their pastor and his wife, their fidelity and adaptation to the work of the church, was a pleasant feature. Then, the ride out on two successive Sabbaths, with Brother Smead to his fields of labor—La Canada and Eagle Rock, and assisting him in the services, told with what commendable energy this good brother is working on these fields, whose physical strength is not commensurate with his zeal and earnestness for the Master. It was a pleasant feature, also, to occupy the pulpits of Brothers Emerson and Lathe in their absence, a Sunday each.

It goes without saying that a happy feeling was produced on coming down from these pulpits, to be met with hand-greetings, accompanied by such expressions as, "Your sermon did me good this morning," or as in Pastor Emerson's church, "You gave us a good sermon this morning," and adding, "We are accustomed to hear good sermons."

By the way, is this not a commendable feature for our churches to adopt, occasionally, when the pastor is on his vacation? In this way they are doing missionary work. It helps to cheer up a home missionary and they surely need it once in a while. The people could take comfort in knowing that they were helping some one who would appreciate their kindness and good will. What sweeter comfort is there than in knowing one is lending a helping hand. "It is twice blessed; it blesseth him that gives and him that takes."

Now, the writer had about decided, before his vacation, to send a note to The Pacific to discontinue it, the time expiring in August—a thing he very much regretted to do, having taken it for the past eleven years; but returning from his vacation with a pocket heavier than on leaving home, and being greeted in the home the Monday evening following the first Sabbath in September with representatives from almost every family in the settlement, bringing their greetings and one hundred tamales, which disappeared before the company left; and some silver and good things remaining, decided the sending of the two dollars for another year's subscription. *A. W. T.*

Chronicle and Comment.

The re-election of President McKinley seems now to be pretty well assured. Prosperity is what the people want. The country has been fairly prosperous the last three years, and there are no indications that a certainty is likely to be exchanged for an uncertainty.

Mrs. Chauncey Goodrich and her three children arrived from Peking last week. They with others fled from Tung-Cho the night before the destruction of our college buildings there, and were in the legation during the siege. Dr. Goodrich has long been connected with our North China College.

Mary H. Krout, writing in the Chicago Interior concerning American missionaries in China, says of Dr. Arthur Smith: "The author of 'Chinese Characteristics,' one of the ablest presentations of the Chinese character ever made by a Western writer—a man with the wit of a Sydney Smith, the courage of Gordon and the devotion of Livingstone."

The Honolulu Friend says: "All that concerns California has been and will continue to be of great importance to us in Hawaii. Our ties with that great and powerful state are close and binding." Not a few of California's native sons are in Hawaii, and while we were celebrating here the fiftieth anniversary of the state it was also celebrated over there."

The amendment for the exemption of church property from taxation ought to be carried. Vote for it and ask your friends to vote for it. No man would care to live where there are no church spires pointing heavenward. The adoption of this amendment will place California in line with the other states of the Union and will enable the churches to do better work for truth and righteousness.

There is no other fruit quite so good and healthful as the apple. It contains a large amount of phosphorus, which is good for the brain and nervous system; and it is digested in eighty-five minutes. There are people in Eastern cities who have not eaten an apple for several years. In Massachusetts this year the farmers are furnishing apples free for distribution in Boston among the poor, the railroads carry them without charge, and it costs only eight cents a bushel to distribute them. Charitably inclined people are contributing toward this expense, and all in all the result is a delightful treat in many a poor home.

With many bankers in Kansas going out of the banking business to engage in farming, saying that they can make more at that than in banking, there is no good opportunity for an outcry against bankers as persons who are gaining for themselves more than a fair share of this world's goods. If bankers were quite as selfish as some people sometimes say they are, they would, perhaps, be anxious for a little less of McKinley prosperity. But here in San Francisco we find them almost universally, even lifelong Democrats, anxious for the re-election of Mr. McKinley.

ROYAL
Baking Powder
Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

SICK SHEEP WOULD FOLLOW.

An exchange says that Mr. Moody, who was traveling in the East, heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes, and take your crook, and I will call them, and see if they will come to me."

And so he did; and he called one sheep, "Mina, Mina"; but the whole flock ran away.

Then he said to the shepherd: "Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir, some of them will; the sick sheep follow anybody."

"I'm not going to make any application," said Mr. Moody; "I leave that to you."

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones." (Prov. xvii: 22.) Be cheerful always, in the home and away from it; "look on the bright side," and cultivate a desire to make others happy, and happiness will not be a stranger to you.

Carlyle said: "Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."—[Planets and People.

Talent is trust.

Sympathy is power.

A Christian is the world's Bib

Religion makes the Church not the Church religion.

"No new gospel is needed." declared the preacher, not an " fogy," out of touch with the ti but a man of education and re ment, thoroughly alive and in sympathy with the progres spirit of the age, who had just gun his ministry to a large church. Fortunate is the con gation whose pastor keeps with every movement of the ch and yet holds on to the religio the New Testament. Religion mains always the same.—[C tian Advocate.

There is a story told of a ve that was wrecked, and was g down at sea. There was enough life-boats to take all board. When the vessel w down, some of the life-boats w near the vessel. A man sw from the wreck just as it was ing down, to one of the boats; they had no room to take him, they refused. When they refu he seized hold of the boat with right hand, but they took a sw and cut off his fingers. Whe had lost the fingers of his r hand, the man was so earnes save his life that he seized the with his left hand; they cut off fingers of that hand too. Then man swam up and seized the with his teeth, and they had c passion on him and relented. T could not cut off his head, so took him in, and the man saved life. Why? Because he wa earnest. Why not seek your s salvation as that man sough save his life?"

SOMETHING DESIRABLE

FOR SALE

Residence property in Oakland, Al da, Berkeley and Fruitvale. Desi and cheap. Ranches also. Som this is for exchange.

W. D. THOMAS

The Insurance M

502 East 12th Street . . Oak

NTS FOR HOUSEKEEPERS.

ach Basket.—Bake a delicate ge cake in pretty shape. Pare cut in eighths half a dozen ripe peaches, simmer the ker- in a little water, strain, make a syrup of the liquid, and when pour it over the peaches half our before they are needed. e three pints of plain lemon and pour one-third of it into ge mold. When the jelly is st firm set the cake—top up- —in the center of it; hollow he center, leaving the bottom ides nearly an inch thick; and areful to remove all the frag- s from the jelly at the sides. he cake with the peaches drain- om the syrup, pour the re- der of the jell yaround and the cake, and set it in the re- ator for at least three hours. t on a serving dish, pour the around and accompany with ped cream.

I am flax I cannot be satis- until I am linen.

rfect love in the heart bars cuse for doing evil.

e mother's heart is the child's l room.—[Beecher.

ere lived once a young girl e perfect grace of character he wonder of those who knew She wore on her neck a go'd t, which no one was ever al- to open. One day, in a mo- of unusual confidence, one of ompanions was allowed to the spring and learn its se- She saw written these words: m having not seen I love." was the secret of her beau- life. She had been changed he same image—[Prof. Hen- ummond.

How's This?

fer One Hundred Dollars Reward for any atarrh that cannot be cured by Hall's Cure.
. J. CHENEY & CO., Props. Toledo, O e undersigned, have known F. J Cheney last 15 years, and believe him perfectly le in all business transactions and finan- le to carry out any obligations made by n.
& TRUAX, Wholesale Druggists, Toeldo, LDING, KINNAN & MARVIN, Wholesale s, T ledo, O.
Catarrh Cure is taken internally, acting upon the blood and mucous surfaces of em. Price 75c per bottle. Sold by all s Testimonials free.
Family Pills are the best.

Praised by a Preacher

From the Era Headlight, Grand Junction, Iowa.

No higher praise can be given Dr. Williams' Pink Pills for Pale People than the many voluntary testimonials from ministers of the gospel which have come from all parts of the country and which have more than supported all the claims made for this excellent medicine.

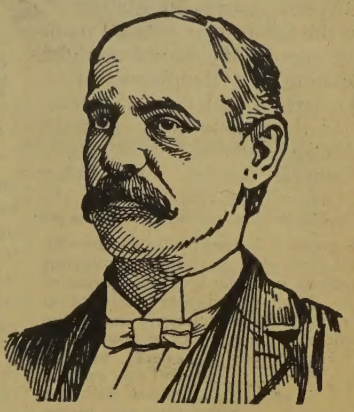
The most recent indorsement is that coming from Rev. Enoch Hill, pastor of the M. E. Church of Grand Junction, Iowa, who says:

"I am a firm believer in the efficacy of Dr. Williams' Pink Pills for Pale People, the remedy having been used in my family with highly gratifying results. For three or four years I was a sufferer from general debility. I seemed to be lacking in vitality, was tired out most of the time and sleep gave me no rest or refreshment. I was troubled with headache much of the time and although I was not confined to my bed, my illness incapacitated me for energetic work in my pastorate.

"A sister-in-law living in Nebraska, who had suffered very much and who has used Dr. Williams' Pink Pills with good results, recommended them to me and I decided to try them. I had taken but two or three doses of the pills when I found that they were helping me and further use of the remedy brought such relief that I am glad to offer this public recommendation of Dr. Williams' Pink Pills for Pale People in the interest of suffering humanity.

REV. ENOCH HILL.

At all druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y., 50c. per box; six boxes $2.50.



I am a firm believer in Dr. Williams' Pink Pills for Pale People.

ENOCH HILL,
Pastor M.E. Church, Grand Junction, Ia.

Sunshine and fresh air make cheerful homes, and, combined with wholesome food, pure water, and cleanliness of the body, make cheerful people, and cheerfulness inspires activity, like the sparkling brook, as it glides so gracefully over its pebbly bed, proving a blessing to everything within its reach, and making living objects happier for having passed that way.

For Nervous Women

Horsford's Acid Phosphate

DR. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

CHAS. H. JACOB & CO.
Funeral Directors & Embalmers
318 Mason Street
Bet. Geary and O'Farrell
Telephone Main 5213 *San Francisco*

MURRAY M. HARRIS
Organ Builder
Church, Chapel and Parlor Pipe Organs
657, 659 San Fernando St.
LOS ANGELES, Cal.

Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.
Tel. MAIN 363.

MARK TWAIN INTRODUCED HAWLEY.

"Only once did Mark Twain appear in public as a political speaker," says Will M. Clemens in Ainslee's. "As a conscientious Republican in his political preferences Mr. Clemens took an active interest in the presidential campaign of 1880. While visiting in Elmira, N. Y., in the fall of that year he made a short speech one Saturday night, introducing to a Republican meeting General Hawley of Connecticut. In the course of his remarks Mr. Clemens said:

"'General Hawley is a member of my church at Hartford and the author of "Beautiful Snow." May be he will deny that. But I am only here to give him a character from his last place. As a pure citizen I respect him, as a personal friend of others I have the warmest regard for him, as a neighbor whose vegetable garden adjoins mine, why—why, I watch him. As the author of "Beautiful Snow" he has added a new pang to winter. He is a square, true man in honest politics, and I must say he occupies a mighty lonesome position. So broad, so bountiful is his character that he never turned a tramp empty handed from his door, but always gave him a letter of introduction to me. Pure, honest, incorruptible, that is Joe Hawley. Such a man in politics is like a bottle of perfumery in a glue factory—it may moderate the stench, but it doesn't destroy it. I haven't said any more of him than I would say of myself. Ladies and gentlemen, this is General Hawley.'"

The Board of Health of New York, it is announced, is discussing the advisability of introducing a bill into the next Assembly, forbidding the wearing of trailing garments on the street, because of the danger from dangerous disease germ thus carried into homes. Such action will be hailed with joy by the cleanly woman, who has been obliged to carry the tail of her dress until she is tired of it. The trouble with the "effete East," however, is that it loudly discusses reform, but leaves the experimenting therewith to the "wild West."

The greatest danger to life in the city is not the car with its clanging gong, but those silent invisible foes, the germs of disease. The prevalence of consumption in cities is stated to be largely due to the frequent expectoration of diseased persons, whose dried sputa mixed with the dust and blown into the air, is inhaled by some luckless man or woman. Sanitation may minimize these perils but can never obliterate them. The essential thing is to educate every person to the knowledge that the germ can find no permanent lodgment in a healthy body. Keep the blood pure, the stomach and other organs of digestion and nutrition in sound health and you are practically germ proof.

This disease resisting condition is obtained by the use of Dr. Pierce's Golden Medical Discovery. It purifies the blood, strengthens the stomach, nourishes the nerves, and heals the lungs. Even when there is obstinate cough, bronchitis, spitting of blood and other conditions, which, if neglected, lead to consumption, the faithful use of Golden Medical Discovery will, in almost every instance, effect a cure.

"I was taken sick in July last year, and was not able to do any kind of work until November," writes Mr. Noel W. Orvin, of Langley, Aiken Co., S. C. "Had been coughing up small, hard lumps of phlegm for about a year before I was taken down. I then called on a doctor, who said that one-half of my left lung was gone, and advised me to leave my home and go to the country. I wrote to you for advice. I took four bottles of Dr. Pierce's Golden Medical Discovery; which I sincerely believe has done me more good than all the other medicines I have ever taken."

The People's Common Sense Medical Adviser, *free*, on receipt of stamps to cover expense of mailing *only*. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

HOTEL.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor Telephone MAIN

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Le

BY THE

DAY, WEEK, or MO

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room ne fu.nished complete with spring beds and hair mattresses. First-clas- reading room and parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $ month, $8 to $30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass th

G. W. Keeler H. E. Snook G. P. P

Golden Gate Undertaking

2425-2429 Mission Street

Telephone Mission 102

C. H. Ashley

H. S. McCurdy

Assistants

HOTEL RAMON

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Fra

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plu Hot and Cold Water in Rooms, Elect Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS TH

50c. to $1.50 per day. Week and Monthly Rates Made

MRS. KATE S. HART, Ma

Reference by permission to Rev. Ge Adams, Pastor First Cong. Church; also Editor The Pacific.

Samuel Foster Morris Marc

Arthur J. Foster Fred H. Her

Lyman D. Foster

S. FOSTER & C

Wholesale Grocer

Established in 1866.

Exporters of California products Sole agents Top-o'-Can Butter Proprietors Diamond Y.A. Cheese

26 and 28 California

SAN FRANCISCO.